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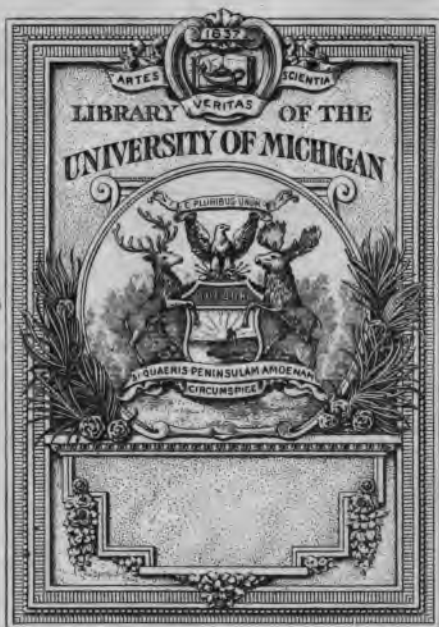
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TWENTY-THIRD ANNUAL REPORT  
OF THE  
BOARD OF INDIAN COMMISSIONERS  

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**TWENTY-THIRD ANNUAL REPORT**

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OF THE

**BOARD OF INDIAN COMMISSIONERS.**

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1891.

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WASHINGTON:  
GOVERNMENT PRINTING OFFICE.  
1892.



REPORT  
OF THE  
BOARD OF INDIAN COMMISSIONERS.

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WASHINGTON, D. C., *February 2, 1892.*

SIR: As required by the act of May 17, 1882, the Board of Indian Commissioners respectfully submit their twenty-third annual report.

The only change in the personnel of the board during the year 1891 has been the resignation of Mr. John Charlton, who has accepted another position in the Indian service, and the appointment of Elbert B. Monroe to fill the vacancy.

At the date of our last report the unhappy and disastrous trouble among the Sioux Indians was about coming to an end, but we had not sufficient reliable data for forming any conclusions as to the cause of the disturbance. From careful investigations since it has become clear that many causes contributed to the outbreak—causes of such a nature that such serious results could not have been foreseen. They are fully set forth in the comprehensive report of the Commissioner of Indian Affairs. One very gratifying truth has been settled, that education and Christian training make Indians peaceable and loyal. The testimony of Mr. T. W. Blackburn, the late superintendent of Indian education, who made a careful investigation in March last, as well as that of Rev. John P. Williamson, the veteran missionary among the Sioux, and of other competent witnesses, is that the educated and Christian Indians almost without exception remained firm in their loyalty to the Government, and did much to bring about the final settlement of the trouble.

INSPECTION OF INDIAN SUPPLIES.

The Board met at the warehouse in New York on the 5th of May to consult with the Commissioner of Indian Affairs and to assist him in opening bids for Indian supplies and in awarding contracts. The number of bids opened and publicly read was 422. The samples of goods offered were carefully inspected, and the contracts awarded from day to day until June 4, one or more members of the Board being constantly present, and during the summer and autumn visiting the warehouse from time to time to witness the delivery of the goods, and the packing and shipping of them to the several agencies. Under the energetic superintendence of Mr. L. L. Robbins the tedious work of assorting, packing, and shipping 33,872 packages, weighing 5,023,327 pounds, was finished at an earlier date than usual, and the goods were

delivered at the agencies before winter weather had closed the channels of transportation. The articles purchased were, in general, of excellent quality, and from many sources we have information that they have given entire satisfaction.

The clothing purchased is better than that furnished heretofore, but not so good in quality as we could wish. It is, however, the best that can be bought with the money appropriated by Congress for that purpose. With, for example, \$125,000 available to furnish to every Sioux Indian a suit of clothing, as the treaty with those Indians requires, it is manifest that 30,000 people can not have the very best clothing. The complaints which sometimes are made on this score can be met and remedied only by larger appropriations.

The supplies for the Pacific coast were purchased in San Francisco, bids being opened and contracts awarded July 8. Two members of the Board, Messrs. Charlton and Jacobs, were designated to assist in that work.

#### INSPECTION OF AGENCIES AND SCHOOLS.

During the year 1891 we have visited and inspected the following agencies: Eastern Cherokee, N. C.; New York; Omaha and Santee, Nebr.; Sisseton and Yankton, S. Dak.; White Earth, Minn.; Devils Lake and Fort Berthold, N. Dak.; and Forts Peck and Belknap, Mont.

Reports of these visits and inspections, which are transmitted herewith, indicate steady progress towards the end which all friends of Indians hope to attain—their complete civilization and absorption with the body politic as American citizens.

#### EDUCATION.

In the work of education a material advance has been made during the last year. Under the wise and energetic management of the Commissioner and his able assistant, the superintendent of Indian schools, the system of instruction has been more thoroughly organized, new training schools have been established, buildings have been improved, and appliances for industrial training have been largely increased. Provision has also been made by the appointment of district superintendents for more frequent and careful inspection of all the schools. We hope to see added a series of teachers' institutes, where all the teachers of the several districts may meet for consultation and discussion and mutual instruction. One such teachers' convention has just been held at Haskell Institute, near Lawrence, Kans.

The following official tables exhibit the attendance of Indian pupils in school for several years past:

*Indian school attendance from 1882 to 1891, both years inclusive.*

Year.	Boarding schools.		Day schools.		Totals.	
	Number.	Average attendance.	Number.	Average attendance.	Number.	Average attendance.
1882.....	71	2,755	54	1,311	125	4,066
1883.....	75	2,599	64	1,443	139	4,042
1884.....	86	4,358	76	1,757	162	6,115
1885.....	114	6,201	86	1,942	200	8,143
1886.....	115	7,260	99	2,370	214	9,630
1887.....	117	8,020	110	2,500	227	10,520
1888.....	126	8,705	107	2,715	233	11,420
1889.....	136	9,146	103	2,406	239	11,552
1890.....	140	9,865	106	2,367	246	12,232
1891.....	146	11,405	110	2,163	256	13,568

*Enrollment and average attendance at Indian schools, 1887 to 1891.*

Kind of school.	Enrolled.					Average attendance.				
	1887.	1888.	1889.	1890.	1891.	1887.	1888.	1889.	1890.	1891.
Government schools:										
Training and boarding..	6,847	6,998	6,797	7,236	8,572	5,276	5,533	5,212	5,644	6,738
Day .....	3,115	3,175	2,863	2,963	2,877	1,896	1,929	1,744	1,780	1,661
Total .....	9,962	10,173	9,660	10,199	11,449	7,172	7,462	6,956	7,424	8,399
Contract schools:										
Boarding .....	2,763	3,234	4,038	4,186	4,282	2,258	2,694	3,213	3,384	3,504
Day .....	1,044	1,293	1,307	1,004	886	604	786	662	587	502
Industrial boarding, specially appropriated for....	564	512	779	988	1,309	486	478	721	837	1,163
Total .....	4,371	5,039	6,124	6,178	6,477	3,348	3,958	4,596	4,808	5,169
Aggregate .....	14,333	15,212	15,784	16,377	17,926	10,520	11,420	11,552	12,232	13,568
Increase .....					1,549					1,336

From these tables it will be seen that the total enrollment in schools of all classes and grades had reached, at the end of June, nearly 18,000, an increase of 1,549 over the previous year, and that the average attendance was 13,568, an increase of 1,336.

The appropriations for school purposes for the year ending June 30, 1891, were \$1,842,770, and for the current year the amount appropriated is \$2,291,650. We may, therefore, hope for as large an increase in attendance as during the past year. And, if Congress will continue to enlarge the means for education in the same ratio for three years more, we may hope to see nearly all the Indian children of school age provided for in the Government schools. It seems to us that it would be wise statesmanship, and wise economy to increase at once the appropriation to the three millions asked for by the Commissioner. He could then, without much delay, furnish the facilities for a common-school education to all Indian children. Then, under the rules and regulations authorized by law recently, and formulated, the Commissioner will be able to secure the attendance of all children of suitable age in the schools established and maintained by the Government for their benefit. And then it would be easy to put an end to the complications involved in the contract system. The religious societies could transfer to the Indian Bureau such schools as they have not the means to support, and those which they wish to retain could be built up into permanent institutions for the training of advanced pupils for teaching and other professional careers. Then, too, such societies could devote more means and force to direct missionary work. And never has been such work more needed than now. In this transition period, when the Indians are beset with difficulties and perplexed by the new duties and responsibilities of citizenship, they sorely need all the moral and Christian instruction that the churches of all denominations can give. And no part of our people, or of any people, presents a more hopeful field for earnest missionary work.

## THE MOHONK CONFERENCE.

Our annual conference at Mohonk Lake, in October, was attended by a larger number than usual of the friends of Indian progress and civilization. The action of the President and the Secretary of the Interior in extending the civil-service classification to a portion of the Indian service, was heartily approved, and the further extension of the



principles and spirit of the reform, so as to effect a permanent tenure of office in the service, was recommended. Other topics discussed were the "Outlook for Contract Schools," the "Removal of the Southern Utes" against which a strong protest was adopted, and "The Legal and Political Status of the Indians" as affected by the general allotment act, and other recent legislation. The topic last named is thoroughly discussed by the Commissioner in his late report. It is a matter of great interest, and we venture to add a few suggestions with regard to it.

#### LEGAL STATUS OF INDIANS.

Among the questions which have elicited considerable discussion recently, has been that of the expediency of providing a special system of courts of law for the Indians on the reservations until they shall have accepted severalty and become citizens. There is a pardonable hesitation felt by jurists and legislators to engraft on the judiciary system any costly and cumbersome addition to meet a temporary state of things, and also the prejudice of conservatism opposed to *any* important change in so serious a matter. And yet the fact remains that law is needed for the reservation Indians, and that the effort to civilize them makes some provision imperative. Partly through the inaccessibility of courts, and partly through insufficient legislation, to cover all cases in which improving Indians may fairly demand the justice which law alone can give, they are suffering a practical denial of that justice in many instances; and, inasmuch as the present state of things may last a long time, it seems a matter of simple right to grant them some further benefit of law. We are, therefore, gratified to find this subject claiming the attention of Congress.

The so-called courts of Indian offenses have served a good purpose, although, as has been observed, they are more in the nature of courts-martial than civil courts, and practically register the decrees of the Indian agent. This makes the agency too much of an autocracy properly to train the Indians in a civilized administration of justice.

It has been wisely suggested, however, that these quasi courts might be made real courts presided over by justices having some knowledge of the law, and receiving a fair compensation for their services, an Indian jury trying the facts. These courts should be provided on all the reservations.

A system of court commissioners, related to the present United States courts, has been suggested for the graver causes, and with a right of appeal to the United States courts. This plan has met with favor, and if some well-conditioned system shall be devised, not too complicated, and so conditioned as to melt away of itself when the Indians become citizens, it seems to us it would be wise legislation.

A subsidiary result of no small value would be the introduction this would give the Indians to the use of courts of law, thus educating them in the legal customs of a civilized people.

#### SURVEYS AND IRRIGATION.

Another matter which should have immediate attention by Congress is an accurate survey of the Indian reservations and the irrigation of the arid lands. Without surveys and a distinct marking of boundary lines troubles will constantly arise between the Indians and white settlers about them and among Indians themselves. Cattle men are often quite willing to let their herds graze upon Indian lands, and it is impossible to prosecute and punish them for trespass unless the bounds of the reservations are clearly defined.



On the subject of irrigation we heartily concur in all that Commissioner Morgan recommends and urges. Its importance can not well be overstated. If we expect Indians to become farmers and self-supporting, the condition of those located on arid lands in several Western States and Territories must not be overlooked. To place them on their allotments and furnish them with a full outfit of farming implements is a waste of effort and money until there is added the one thing that is required to make their lands productive. We are glad to observe that in the agreement with the Crow Indians of Montana for the sale of a portion of their lands, provision has been made for the expenditure of a portion of the proceeds of the sale to render the lands retained and allotted productive by a thorough system of irrigation. The same stipulation can be made in other agreements where the conditions of the country require it. And where means can not, in this way, be provided, we hope and urge that Congress may make liberal appropriations for this purpose for all reservations where irrigation is necessary to successful farming.

#### ALLOTMENTS AND PATENTS.

The work of allotting lands in severalty to Indians and securing to them separate homesteads has been continued, and we see no reason to doubt the wisdom of the policy. During the year 2,104 patents have been issued and 2,830 allotments have been approved and the issuance of patents directed. Already more than 16,000 Indians have become citizens of the United States, and about 4,000 more, by taking allotments, are soon to become citizens. Adding the 7,610 in Oklahoma who have received allotments under agreements ratified by the last Congress, we have a total of 27,610 Indian American citizens, subject to the same laws and entitled to the same privileges as other citizens; and they have surrendered to the United States about 23,000,000 acres, which have become a part of the public domain and open for settlement and improvement. In their new position, not a little perplexing and bewildering, the Indians will still need kindly supervision and all the safeguards that law and humanity and instruction can throw around them. One thing especially needed to give full success to the allotment policy, which we have before urged, and to which, we see, with much satisfaction, the President has called attention in his late message, is provision for public improvements in the counties where Indians hold a large part of the lands. They have white neighbors, and the number will increase rapidly, as the unallotted lands are sold. Indian homesteads are inalienable and untaxable for twenty-five years. The white settlers must pay all the taxes for the support of schools and for all public uses. In such circumstances it will hardly be possible to maintain a kindly feeling between the races. The Indian will be regarded as a burden and his children will not be welcomed into the public schools. Relief from such evils can be given by withholding from the proceeds of lands purchased from Indians, or by direct appropriation, of sufficient funds to pay the Indian pro rata share of the taxes, according to the value of the lands held by them. This would elevate the Indian to equality with his white neighbor and remove the hindrance to progress and development which seems now involved in the inalienable feature of the allotment policy.

#### THE NEW YORK INDIANS.

In the evolution of the Indian problem the relation of the New York Indians has attracted much attention within the past few years. &

Indians to become owners of individual homesteads and hold the position of citizens, for which they are qualified.

I found at Cherokee an excellent contract school, managed by the Friends of Indiana. The principal, Mr. H. W. Spray, his wife, the matron, three lady teachers, the cook, seamstress, and physician, all seem to be faithful and earnest. They have gained the confidence of the people and the devoted love of their pupils. The school impresses me as preëminently a home school. The pupils regard their teachers as friends, and look up to Mr. and Mrs. Spray as to a father and mother. They are well taught, comfortably clad, and well fed; and when sick are tenderly cared for by Mrs. Spray, as if her own children.

Unfortunately some dissension has arisen between the managers and the principal respecting finances, which threatens the removal of Mr. Spray and his corps of efficient helpers. Such a change I should deprecate as a great calamity to the school, and I trust the difficulties may be amicably settled and the work of education go on with increasing prosperity and usefulness.

The agent, Mr. Blythe, appears to be an upright, efficient man. But so soon as the land title is settled and the lands divided into separate holdings there will be no need of the supervision of an Indian agent in North Carolina.

Very respectfully,

E. WHITTLESEY,  
*Secretary.*

Hon. MERRILL E. GATES,  
*Chairman.*

#### REPORT OF HON. JOSEPH T. JACOBS.

DAKOTA CITY, NEBR., June 25, 1891.

I left Ann Arbor on the morning of June 23 and came direct to Dakota City, where Mr. Robert H. Ashley, agent for Omaha and Winnebago agencies, met me after driving through a severe storm for 20 miles. The storm was so terrific that we did not undertake the journey to the agency, but remained here all night. It has been raining for several days, making the roads almost impassible.

I did not go to headquarters, but passed through Omaha and Winnebago agencies quite extensively. I made many inquiries in the city and also of Mr. Ashley, who I think is very much interested in the Indians, besides doing his duty as an agent; he has been in this neighborhood for over thirty years and understands these two tribes thoroughly.

Mr. Ashley and Mr. Ward (teacher in the industrial school) and others gave me the following information: In regard to the Omahas, I learn that from their large annuity they have erected this year from thirty to forty houses. Their crops are all in and the prospects are good for a large yield. They have a large increase of acreage this year over last. The Government mission schools are doing fairly well at Omaha Reservation. In regard to the Winnebagos, they are doing much better this year than ever before. This seems to be the general impression. They have in between eight and nine hundred acres of wheat and have planted their old ground with corn, beans, and potatoes. They have this season broken up and sowed with flax about 700 acres, and are still at work breaking. Some fifteen or sixteen Indians who had never worked before are now doing well.

Upon the whole the prospects are good for these two tribes. I agree with the board in their recommendation to President Harrison, that in cases where we have good agents they should be retained in office. In these two tribes the population is about 2,400. There is no complaint about supplies.

*Santee Agency, Nebr., June 26, 1891.*—I arrived here on the 25th of June, and was kindly cared for by Dr. A. L. Riggs (principal of the Santee Normal Training School) and his family. Mr. A. L. Riggs seems to be very much interested in his work, and is a good man I believe.

Everything on the agency is looking well. The boys' Sunday clothing is not so good as it should be. The shawls for the girls are entirely too light and small. The boys' pants are too small around the waist in proportion to the length. The artesian well is used in the roller process for making flour (called by them short roller process); also for sewerage, water closet, bathing, and drinking purposes at the schools. At the time the estimate was made for the well, \$500 was put into the hands of the agent, but was not sufficient to carry out the original plan. They still need \$1,500 to carry out the plan, not including sewerage. I would

recommend very strongly that this sum be allowed the agency. It will be a grand thing in sanitary and other ways.

*Yankton Agency, S. Dak., June 29, 1891.*—I left Santee Agency June 29, at 6:30, and drove over 30 miles to this agency. I found a great many Indians in from the reservations, this being "issuing day." The Indians all seem to be content and happy. Mr. Foster, the agent, seems to be the right man in the right place. I believe him to be very energetic and honest. The schools are just closing. I passed through the buildings and can report everything in first-class order. The shops, which I inspected very closely, ought to be thoroughly repaired or rebuilt. They are used for wagon, harness, and shoemaking.

Complaints are made of the boys' clothing at this agency. The boys' and girls' shoes are bad also.

Dr. Brown, in charge of the drug store, complains about lack in quantity of medicines, and said that the sponges are very poor.

They need an artesian well: it would be a great help and saving to the Government. In regard to farming machinery, they have only eight good reapers and 2,300 acres of wheat and oats to cut. They need better machines and farming implements. The Indians complain of their horses not being large enough to break the ground. It seems as though good oxen would be just the thing for that purpose. On the whole they seem to be quite well satisfied. There are about fifty houses to be built for the Indians this year.

I arrived at San Francisco, July 6. I was at the opening of the bids July 8, 1891, and assisted Assistant Commissioner R. V. Belt for one week in awarding contracts.

I wish I could do Mr. Belt justice in a word of praise for his painstaking in every detail of the work assigned him at San Francisco. He is thorough and honest and very capable.

If the supplies when delivered turn out as good as the samples, the Government will have no cause to complain of their purchases at San Francisco.

JOSEPH T. JACOBS.

#### REPORT OF HON. JOHN CHARLTON.

SIR: In compliance with your request I have visited the principal Indian reservations along the line of and contiguous to the Great Northern railroad, en route to San Francisco to assist in opening the bids for Indian supplies for the Pacific coast.

##### WHITE EARTH.

The White Earth Reservation covers about thirty-two townships of land, which, for the most part is well adapted for agricultural purposes were the seasons propitious, but for two years or more, owing to the drought, the crops planted have amounted to but very little, and had not the Indians found employment in getting out timber during the winter months, the amount produced on their little farms would not have sufficed for their support. The wild rice found growing on the margin of many of the large streams has for years been utilized as food by the Indians living in this section of the country, and the destitution incident to the shortage of cultivated cereals has often been much mitigated by an ample supply of this wholesome food.

Through the energetic action of Maj. Shuler most of the agency buildings which were fast crumbling to pieces have been repaired and put in a condition to last for several years. His own residence, originally built of logs, and subsequently weather-boarded, and lathed and plastered inside, is showing many signs of decay, and its use as a residence can not be much longer thought of. The location of the buildings on a hill, from which a magnificent view of the surrounding country is obtained, speaks volumes for the good judgment of those who first placed them there.

A visit to the Government school-house, built on a beautiful spot about one-half mile north of the agency, showed a structure in the usual shape of the letter H, and arranged internally as that style of building usually is, the dormitories being in the third story and the egress therefrom being by a long winding staircase, which was wholly inadequate as a means of escape in case of fire. Maj. Shuler, appreciating the situation, caused three more openings to be made, and

now the children have a fair chance for their lives. Exteriorly the building was in good condition, needing only a coat or two of paint to render its appearance as good as new; but I regret to say that with the exception of one or two rooms its interior was gloomy and forbidding.

Mr. Hume, who has occupied the position of superintendent for over nine years, and who I believe is one of the best men for that position I have ever known, has done and is doing all that any one man can do to improve the condition of things over which he has supervision; but when by reason of a lack of teachers he is compelled to take the place of one daily in the school room, and devote six hours of each day to teaching, it is easy to see that many things are liable to get awry and out of joint. By way of recreation, he employs all the spare time he can command and a number of the larger boys on 7 acres of a garden, in which are grown enough vegetables to supply the entire school of about 130 scholars and a sufficient surplus to afford the milch cows daily rations of roots during the long and severe winters.

Miss Jackson, the principal of the junior department of the school, has frequently more than fifty scholars under her charge. Thirty children are as many as any teacher can do justice to, and for the number of scholars in this school, the number of teachers is too few by at least two—one to relieve the superintendent, and one to assist in the primary department. I am glad to know that, notwithstanding all the drawbacks and difficulties under which the work is done, the results are fully equal to schools much more advantageously situated.

The inadequacy of the dormitories and dining room connected with the school building, to accommodate the children, has demonstrated the necessity for a building that should not be less than 30 by 60 feet, which can be attached to the main building in the form of a wing. This building should be two stories, the lower to be used as a dining room and the upper for a dormitory, the present quarters being much too small for these purposes. It is proposed to devote sufficient space in the new dormitory for two rooms which shall be set apart for hospital use, there being nothing of the kind on the reservation.

A want that needs to be supplied with the least possible delay is a supply of water on the school premises. Every drop of that fluid, except that used in the laundry, is now hauled by an ox team, managed by a detail of four Indian boys, from a lake more than a half mile distant from the school. This service—perhaps drudgery would be the better word—must be performed daily, and at all seasons, and the labor and inconvenience connected therewith are very great. A drilled well with a windmill and a large tank would cost a few hundred dollars, but the investment would pay handsomely.

A gristmill run in connection with the sawmill now in operation at Wild Rice River will be needed at an early day, when the Indians on this reservation shall have received their lands in severalty and commenced the cultivation of wheat, for which the land is admirably adapted. By having a mill of their own they will be saved the trouble and expense of hauling their grain to Detroit City, which is 22 miles distant from the agency, and much farther than that from many of the farms.

The Chippewa Indians, of which there are now over 6,000 and soon will be 9,000 on this reservation, are practically self-supporting, dress in citizen's clothes, and nearly all speak and understand the English language, and, as a rule, exhibit a degree of intelligence far above any body of Indians of the same number that I have seen. They are anxious to receive their lands in severalty, and as soon as the commissioners now engaged in adjusting boundaries can make the allotments, the people are ready to accept them and commence on the work of home-making and citizenship.

I devoted a portion of the last day of my stay to a visit to the girls' school of the Sisters of St. Benedict, located nearly 2 miles from the agency. The superintendent of this school is Father Aloysius, a German by birth, but a gentleman who seems to have made many friends by his broad liberality and genial manners. The school was not in session at the time of my visit, but I was assured by the superintendent that excellent work was being done by the Sisters. The building which was the gift of the Drexel sisters was built of cream colored brick made on the premises, and the appointments throughout, with scarcely an exception, were excellent and gave evidence of being well managed. There is ample land around the school for industrial purposes, but only a small portion of it was under cultivation. The girls were taught, in addition to their usual studies, housekeeping in all its branches, plain and fancy sewing, and whatever else may be useful to them in after life.



## DEVIL'S LAKE.

On the 23d of June I arrived at Devil's Lake Agency, which is within a few rods of Fort Totten, on Devil's Lake Reservation. On calling at the residence of the agent, Maj. Waugh, I learned that as he was absent on business connected with the agency, any information concerning matters there would have to be obtained from other sources.

Fort Totten has recently been transferred from the War to the Interior Department, and by that set apart for an Indian industrial and training school, and which, with its advantages and possibilities, under competent management, can not fail of being the equal of any similar institution west of the Mississippi River. The present superintendent, Mr. Canfield, has occupied that position only a few months, but from what I observed of his methods of doing business while visiting the school I think he gives promise of making a most efficient officer. In securing the coöperation of Mr. Potter, whom I met in the Carlisle Indian school more than six years ago, and again in the Arapahoe Indian school at Darlington last winter, he has been most fortunate. With this gentleman in charge of the advanced department of the school, and the intermediate and primary classes under the supervision of the accomplished lady teachers I saw there, failure to make the school a success would hardly seem possible.

In a visit to the Government boarding school, under the supervision of Sister Page, I found the general management to be excellent and the condition of the several buildings far above the average. The rooms throughout were scrupulously clean and orderly, and the educational work done by the teachers equal to that in the best schools in other sections that I have visited. The only objectionable feature that obtruded itself while I was there was the defective system, or rather want of system, of sewerage, which every puff of wind from its vicinity revealed to you.

An inspection of the dormitories revealed large, well-ventilated rooms, the beds and everything connected with them being models of neatness and order. So, too, were the school rooms, dining rooms, kitchens, pantries, etc. The number of pupils in this school in regular attendance is about one hundred.

The buildings at Fort Totten are all constructed of brick, neatly painted, and are in excellent condition. The dormitories for the boys are on the ground floor, on each side of a long hall of ample width and admirably arranged to afford good ventilation. The girls' rooms are up one flight of stairs, similarly arranged, but in addition open on a balcony or piazza that extends the entire length of the buildings which form one side of the parade ground, the superintendent, teachers, and other employes occupying those on the other sides. These buildings all front on a fine parade ground or campus, and being located on an elevation, command one of the finest views in the country. Connected with the school is a large tract of fine land which the large boys take care of and from which an abundant crop of vegetables is gathered, the land being cultivated in the most thorough manner under the direction of the industrial teacher.

Among many reforms suggested, Mr. Canfield has introduced one that is worthy of notice, and which is calculated to be productive of much good. It is that of setting apart one afternoon of each month for a reunion of the Indian boys and girls on the campus, where, under the eyes of their teachers, they can mingle freely together and engage in every form of amusement that it is proper for white children to indulge in. Ball-playing, "jumping the rope," games of dice, checkers, and many others afford a scene that no one can fail to enjoy. After two hours of play refreshments are served and partaken of with a relish by all.

Another pleasing feature, and one that the boys take to with enthusiasm, is the suggestion that each one shall exert himself to save a portion of his earnings for the purchase of brass instruments for a band. Already a handsome amount has been accumulated towards this object, and doubtless the band will be an interesting factor in the near future. The money earned by the boys is obtained from necessary alterations and the painting of the school buildings, all of which was executed as well as if done by white mechanics.

Devils Lake Reservation embraces over 166,000 acres of as fine land for grazing and agricultural purposes as can be found in any country, being well watered and having on it sufficient timber to afford the necessary shelter for stock and fuel. Sheep-raising, for which North Dakota is becoming famous, could not fail to be remunerative here, and horses and cattle would, I think, prove to be profitable. Brought up from time immemorial to regard any kind of labor with aversion, as the Sioux Indians on this reservation have been, it will necessarily require years of training to make them successful agriculturists, or even to eke



out a living from the soil; but while this is so, they can in the interval not only sustain life, but acquire property by engaging in grazing. Soon after my arrival I met Judge Joseph R. Gray, special allotting agent for this reservation, who has succeeded in allotting nearly 63,000 acres of land without so much as a murmur from the allottee. The land in excess of that needed by the Indians on this reservation amounts to more than 100,000 acres, and if it was thrown open for early settlement by Government at the price the Indians are paid for it, I venture to say that it would be occupied in a very short time, and doubt not it would be a decided benefit to whites and Indians alike. Large reservations, such as we find in the Indian Territory, the Dakotas, and Montana, mean simply wildernesses, vast stretches of solitude, from which the white man is excluded, and which the Indians can not utilize. The abolition of reservations, large or small, at an early day, will do more for civilization than the present system can accomplish in a hundred years.

#### FORT BERTHOLD.

The number of Indians on this reservation is about eleven hundred, composed of Gros Ventres, Mandans, and Rees, and as they are ration Indians the greater portion of them live contiguous to the agency and thus avoid unnecessary long journeys going for their supplies. Ration day occurring during our visit, we had an excellent opportunity of seeing the style of Indians in the great Northwest, and so far as we are able to judge they have made as much progress toward civilization as any of the "wild" Indians we have seen elsewhere. Their isolation from all civilizing influences is, we are fully persuaded, one of their greatest misfortunes, and unless there is something more than land to tempt the cupidity of the white man, it would seem as if they must live apart for many years to come. The quality of the soil on the prairies of North Dakota is, as a whole, good, and in many places excellent, but when it is found that owing to the scarcity of seasonable rains those vast plains are only fit for pasturage one year in three on an average, it is apparent that no man who can get away from them will remain, a large number of settlers having abandoned their claims within a few years.

At the time of our visit Maj. J. S. Murphy was agent, and from him we gathered the information that the Indians under his charge were, with few exceptions, willing to take their land in severalty just so soon as it could be allotted. The land that ought to be divided among them is some 25 miles further up the river and consists of rich bottom land, which in places is about 8 miles wide, and almost as level as a meadow, and well wooded. Here it has been proposed to remove the Indians, where they can have ample facilities to acquire the art of farming. The uplands being admirably adapted for grazing purposes whenever sufficient rain falls to bring the grass, it is the intention of Agent Murphy to ask for enough sheep to divide up into three bands of 800 each and put two trusty Indian boys in charge of each band. Corralls will be provided and sheds erected at convenient points for the storage of hay for their use during the winter.

Under the old chief "Crow-flies-high," and whose band is known as the Knife River Gros Ventres, there are said to be about 240 Indians who, for some absurd reason, refused to place themselves under the care of an agent, or to accept anything from the Government. They are nomadic in their habits, peaceable, and subsist as best they may by hunting, fishing, and gathering buffalo bones, which are carried for shipment to Minot and other railroad points. The agent has made repeated attempts to induce them to live on the reservation the same as the other Indians under his charge, but with but little success until last week, when four of the band agreed to come. This movement is but the beginning of the end, and the major is confident that in a short time he will get every family of the younger people, whose children will have the opportunity of attending the Government school at Fort Stevenson.

The only educational institute at the agency is a mission school under the auspices of the American Missionary Association, which has been carrying on an educational and evangelistic work among these Indians for the last fifteen years. The educational work is prosecuted at the Mission Home, a Government building used as a school, and in which there are forty-one pupils, girls and boys. The teaching force consists of Mr. C. L. Hall, superintendent and missionary, and seven assistants, in various capacities. The instruction is in the primary branches, in history, geography, grammar, music, and drawing. The boys are taught farming and the use of carpenters' tools, the girls dairy work, dress-making, and household work.

The buildings, five in number, occupied by the school, are in good order, and the arrangement of the school room, dormitories, dining room, and kitchen ex-



cellent, and all are kept in good condition. In the barn there is room for twenty head of cattle and two teams of horses.

Six of the more advanced pupils are at the Santee Industrial School, and among those who have returned are a preacher, printer, clerk in a grocery store, and one the wife of a minister, while many others are doing well, and all are professed Christians. The missionary work extends 60 miles along the Missouri River. At two of the out stations are log houses built by funds contributed by D. L. Moody, who also pays the salary of the native preacher, G. H. Bassett.

The church membership is forty-six, seventeen having united on confession of faith during 1890 and nineteen in 1891. Eighty-two children are enrolled in Sunday school. Taken as a whole the field is promising, progress has been made, and the devoted men and women who are giving their lives and best energies to the work have great reason to be thankful.

The Government school at Fort Stevenson, 17 miles down the river, occupies the buildings formerly used by the officers and men who garrisoned that post in former years, but which has not been used for military purposes since 1884, and was at that time transferred to the Interior Department. It is now utilized as an industrial Indian school, with an average attendance of one hundred and ten scholars, whose achievements in education are astonishing considering how short their remove from a wild state has been. The present superintendent, Mr. C. C. Burton, who has occupied that position only since the 1st of June and who has not of course been able to accomplish much in the brief period of one month, impresses you as a quiet gentleman who means to make his influence for good felt in every department of the work over which he presides. His principal teacher is a gentleman of very superior attainments as an educator, and the lady teachers of the intermediate and primary department are thoroughly accomplished instructors. In this school during the exercises of a Sunday afternoon we heard some of the finest singing by superb natural voices among the Indian children we have ever heard.

The older boys of the school, under the supervision of their industrial teacher, had planted 45 acres in wheat, 35 in oats, 12 in barley, 15 in corn, 12 in potatoes, and 6 acres in garden vegetables. These crops, owing to the copious rainfalls, looked exceedingly fine, and gave unmistakeable evidence of the capabilities of the soil were the atmospheric conditions at all propitious. Connected with the farm were 150 head of cattle, 7 horses, 200 head of sheep, and 16 head of swine, and as the pasture range was practically unlimited and safe from hurtful wild animals, one can imagine no reason why this stock might not multiply itself many times in a few years. The hay, about 300 tons, to feed the stock during the winter, would all be gathered by the industrial teacher and his boys within a short distance of the school.

It would afford us great pleasure to speak in commendation of the buildings at Fort Stevenson which have, doubtless, served a useful purpose to shelter soldiers in, but are very far from being what they ought to be for even Indian children. The dormitories for both girls and boys are miserably ventilated and poorly lighted. In fact the buildings seem to be in the condition in which they were left seven years ago, and, of course, unsuitable in nearly every way for school purposes. Situated as they are on the edge of a bluff 30 or more feet above the bottom lands of the river, there are splendid facilities for drainage, and yet there is no drainage to speak of. Two or three cesspools—always a menace to health—are located just outside of the walls of some of the buildings, and if the children are so fortunate to escape an epidemic of typhoid fever or kindred diseases, it will simply be cause for astonishment and thankfulness. The whole area on which the buildings stand should be plowed over, and the ground graded towards the bluff so that there would be no chance for pools of standing water, and but little for engendering malaria.

#### FORT PECK.

The above-named reservation, containing 1,700,000 acres, is situated in the northeastern portion of Montana, on the line of the Great Northern Railroad, and between the Big Muddy River on the east and Milk River and Porcupine Creek on the west, and extending north of the Missouri River between 40 and 50 miles. The agency buildings, consisting of the residence of the agent and physician, the offices, warehouse, blacksmith and carpenter shops, etc., at Poplar Creek, are built on a high bluff or mesa from which a fine view of the country is obtained, and for healthful and sanitary considerations could not have been better placed.

The number of Indians on this reservation is about eighteen hundred, eleven



hundred of whom are Yankton Sioux, and the balance Assiniboines, who, chiefly, center around the subagency at Wolf Point. The great majority of these Indians wear citizens' clothes, and are rapidly discarding the "tepee" for warmer and more comfortable houses, and were the climatic conditions favorable, there could not be the slightest doubt of their being able to support themselves by agriculture or stock or both. The hot, dry winds that prevail during the summer months over a wide area of this country render agricultural pursuits exceedingly precarious, and the same may be said of such grazing lands as are remote from streams or which occupy an elevated position. Notwithstanding the many discouraging circumstances under which these people labor, a steady advance is being made and their physical and financial condition is gradually but surely improving. More than 500 houses have been built on the reservation, and the Indians are the owners of about 600 head of horses, 500 head of cattle, 300 head of sheep, and between seven and eight hundred domestic fowls. Added to the above about 500,000 pounds of freight have been hauled by them for traders and the Government, 2,000 cords of wood for the military post and others, and \$10,000 worth of buffalo bones have been gathered and sold.

The number of children of school age is over 300, and of these there is an average attendance of 151, enrolled 250. The three buildings used for school purposes, one of which was built last year at a cost of \$10,000, are located about one-quarter of a mile north of the agency and are well adapted for the purpose designed. The superintendent, Mr. L. J. Baker, seems to be a thoroughly practical man and well fitted to fill the position he occupies with credit to himself and profit to the children. Subordinate to him are a principal teacher, two assistants, and an industrial teacher, together with the matron and assistant, seamstress and assistant, laundress and assistant, cook, etc. From what we saw we were entirely satisfied that the scholars were doing most excellent work, making rapid progress, and that their teachers had no reason for discouragement with such material to work on. The boys and girls in attendance looked bright and intelligent, and intellectually would compare favorably with any others we have seen. The agent, Maj. C. R. A. Scoby, who we believe to be one of the most efficient in the service, does everything in his power to aid and encourage the superintendent and teachers in their work, and we are glad to say that unusual harmony exists among all the attachés of the reservation.

Forty acres of land have been set apart for the school grounds, 27 of which are under cultivation. Last July there were 12 acres planted in vegetables and 4 in corn, and as there were copious rains throughout the season reasonable expectations were entertained of a bountiful crop.

The Presbyterian denomination has mission property both at the agency and subagency; but an Indian boy, a graduate of the Santee school, is the only missionary at either place. Prayer meetings are held every Wednesday evening at the schoolhouse, and a Sunday school, in which most efficient work is done, is held in the same place every Sunday.

Both here and at the subagency the barbarous and revolting practice of slaughtering cattle by shooting them on the prairies, as they formerly shot the buffalo, is done away with, and at both places are slaughterhouses, where animals are killed, and the beef handled as carefully as it is anywhere. An object lesson of this description should be invaluable to the Indian.

At this agency or on the reservation the opportunities for procuring intoxicants are very limited, and, as a consequence, no crimes other than those of a trivial nature have been committed. The health of these people has been invariably good, with the exception of a few who are afflicted with chronic diseases, for which there is no remedy, but one death having occurred in the school during the last year.

The taking of their land in severalty is a subject in which these Indians do not seem to have much interest. Doubtless, if the scheme was fully explained and the benefits clearly set forth, there would be no objections on the part of Indians so intelligent as these appear to be. Of course, it is a question of only a short time when assent to the proposition will be universal.

#### FORT BELKNAP.

Four miles south of Harlem Station, on the Great Northern Railroad, is the newly-located agency of the Fort Belknap reservation, on which are about seven-hundred Indians, Assiniboines and Gros Ventres. Maj. A. O. Simons is the gentleman in charge, and as he was unavoidably absent at the time of our visit, our opportunity of seeing and conversing with him was limited to a few minutes



as we were leaving while the train remained at the station. Through the courtesy of his clerk and the agency physician, we were enabled to examine into and investigate matters to our entire satisfaction.

The agency having been removed a year previous from old Fort Belknap, to the new site—a short distance south of Milk River, everything, of course, in the shape of buildings was new, cleanly, and attractive, and from a distance, owing to their elevated position, presented a handsome appearance. Two new school buildings, of brick, two stories each, one 60x72 feet, and one 25x40, with capacity for accommodating 150 scholars, had been erected about half a mile from the agent's residence, and would be completed in time for the use of the scholars by the 1st of September. We made an exhaustive examination of the whole establishment, and we deem them the pleasantest, most complete, and intelligently designed buildings we have ever seen for Indian school purposes. The school rooms, dining room, and dormitories are most admirably arranged with a view to comfort, convenience, and health, and the ventilation of the latter is so perfect as to leave, in this respect, nothing to be desired.

The idea of erecting two buildings instead of one large one is most commendable, and speaks well for the genius of the architect. Here the dormitories of the boys and girls are far apart, and there can be no possible communication between them unless through the grossest carelessness. It is the same with the school rooms, play grounds, etc. The architectural appearance of the buildings is very fine, and gives evidence throughout both of design and workmanship of no mean order.

While the location of the agency buildings and the school can hardly be improved, yet unless some way is devised to procure pure water for drinking and domestic purposes, the people of the agency and the school children must necessarily be subject to great inconvenience. Water is now hauled from a gushing spring that finds its way to the surface at the foot of Snake Butte, 7 miles away, and has to be brought by team twice a week to supply the needs of the attachés. This suffices for the families, but what will be necessary when the school becomes filled with children?

Milk River derives its name from the milky appearance of the water, and as the color is caused by alkali, it is not only unfit for drinking purposes, but few except Indians care to bathe in its muddy depths. Two plans have been suggested to introduce good, wholesome water. One is to convey that of the spring in a ditch to the agency where it could be housed in cisterns, and the other is to construct large cisterns for the storage of rain water. The subsoil of this region is so impregnated with alkali that wells are out of the question, and the cost of prospecting for artesian water is too great to be indulged in by ordinary individuals.

Visiting the agency at a time when both teachers and scholars were enjoying their vacation, we had no opportunity of learning how proficient the children were in their studies, but from the fact that they belonged to the Gros Ventre and Assiniboine nations, it was an easy matter to conclude that intellectually they were the equals of those of the same tribes at Forts Peck and Stevenson. A great incentive to study and improvement would, doubtless, be given by the new school when a hundred or more children should be gathered within its walls.

Milk River is a stream over 150 miles long, but in no place is it wide or deep, and the vegetation nourished by it is of the most limited description; but nature, as if to make up for apparent shortcomings, has buried beneath the surface of the prairies of North Dakota and Montana vast beds of lignite, which is made to do excellent service in the absence of wood or coal. This material crops out of the south bank of the above-named river, in the immediate vicinity of the agency, in a vein about 4 feet thick, and remarkably free from foreign substances, and furnishes all the fuel needed in that vicinity. The precaution to keep it as much as possible from the action of the atmosphere is necessary, as its tendency is to go into dust or powder.

While intercourse with white people is very desirable and offers the Indian many advantages, it, on the other hand, brings with it such evils and misfortunes as they would never have known in their primitive condition. Directly across the river from the agency, unprincipled white men, who are willing to profit by the destruction of both body and soul, have opened places for the sale of intoxicating liquors, and although severe laws are enacted against and heavy penalties inflicted on the man who will give or sell liquor to Indians; although Agent Simons and all his police force use every precaution in their power to stop it, yet the law is constantly evaded, and those of the Indians who have con-



tracted the habit of using intoxicants are becoming miserable sots and plague-spots on the face of nature.

It is some mitigation of this painful state of things to know that the number of Indians who have contracted the habit of drinking whisky is insignificant in comparison with those who do not use it, and let us hope that through moral and intellectual influences, the younger generation will learn to abhor and avoid that terrible curse which has come upon too many of their people.

Respectfully,

JOHN CHARLTON.

To Hon. MERRILL E. GATES,  
*Chairman.*

#### REPORT ON NEW YORK INDIANS.

DEAR SIR: On the 21st of April I left Philadelphia for a tour of inspection of the New York reservations, except the Shinnecock and St. Regis, the conditions on which are essentially different from those on the others. I may visit them at a future time, but the Shinnecock tribe are said to be only nominally Indians, and really more negro than Indian, and the St. Regis are remote from the rest—are on the border, being one-half in Canada, and, if I am correctly informed, occupy their land, which is owned by the State, only on sufferance. The Oneida Reservation has been broken up, and the tribe scattered. My investigations were principally aimed at deciding in my own mind what was the truth between the conflicting allegations of the past three years regarding these Indians, and what the proper solution of their anomalous condition in the midst of the advanced civilization of New York State. I found it difficult to get information from any source before starting as to the precise location of these reservations and the best way to see them, and, partly to see Judge Draper, State superintendent of education, and others familiar with the New York Indians, partly to learn what legislation touching this subject was pending at the capital, and partly to endeavor to secure a map of the reservations said to be in the possession of a gentleman in Troy, I went by the way of Albany. Superintendent Draper courteously accorded me a long interview and gave me valuable information. The map was not to be found, but I obtained access to certain old maps in the State department, and got a pretty clear idea of the location and conformation of the reservations. At the time I was in Albany the Whipple bill, the much-modified outcome of the famous investigation two years ago, had just passed the assembly. It was not reached in the senate at the time of adjournment.

The first band visited was the Onondaga. These Indians occupy a rectangular tract of 7,300 acres, lying due south of Syracuse, and extending north and south about  $4\frac{1}{2}$  miles, with a width of some 3 miles. Its nearest point is about 5 miles from the center of Syracuse, and is almost exactly in the middle of Onondaga County. It is not on any railroad, and is reached by carriage from Syracuse, though a horse car runs about half the distance to the north line of the reservation. As you approach the latter the ground, which had been nearly level, becomes broken, and falls into a picturesque valley, rising again over the sides of surrounding hills. From these the large timber has been cut, but they are not brought much under cultivation. I had been told that you would know at once when the line of the reservation was passed by the violent contrast between its condition and that of the adjoining land. This was hyperbole. It was difficult, at least thus early in the season, to discover the line. The ground on the hill-sides was rough and rocky. A large quarry of Syracuse limestone was being worked by white lessees near the northern border and dressed into an excellent building stone. In the valley there were beautiful green fields, some of them very well tilled. Much plowing had been done, some smoothing with harrows, and one Indian was so far advanced as to be engaged in sowing his crop. Daniel La Forte, the principal chief, was at the plow when I found him, and conversed affably, but did not conceal his aversion to Christian modes of worship, to education, and all progress. He had at one time attended Bishop Huntington's church, and gave as his reasons for leaving it that he "did not find satisfaction" in that form of worship. He objected to the term "pagan" applied to such as himself, who cling to the old Indian ways, and said they also worshiped God like the Christians, and had a preacher to inculcate right conduct. William



C. Bryant, esq., of Buffalo, a gentleman of wide acquaintance with the Indian chiefs, afterwards told me their religion was much like Unitarianism, by which I suppose he meant that they worship the one Great Spirit in common with Christians, but not a Triune God.

They meet on Sundays in the council house, which is a long white building, well painted, and externally of neat appearance. One Indian acknowledged, in reply to a leading question, that some of them worship the sun and stars: yet I am not certain of the accuracy of this. Without much doubt religious dances are held, such as the green-corn dance; and the sacrifice of the white dog is practiced to some extent, and it has been alleged that certain objectionable rites have been performed which represented the sacredness of maternity.

A casual visit, however, reveals none of these things; and while the marriage rite, as solemnized under State laws, is woefully disregarded and the marriage tie frequently, if not even commonly, violated, the community is quiet and orderly, and few infractions of the peace by crimes against either person or property occur. This is partly due to the stringent laws against selling liquor to Indians (recently, however, ignored as to the New York Indians by a United States decision), and partly, perhaps, to the spiritless condition to which their present treatment has reduced them. The Methodist minister's wife lamented that the men did not use violence when their wives were carried off by other men, instancing, among others, the case of a neighbor, a leading Indian, whose daughter, a nice civilized-looking girl of 16, was keeping house for him, and who was grieving because his wife had recently gone to live with her deceased sister's husband. Such cases were time and again brought to my notice, not only there but also among the Senecas.

I was agreeably surprised at the excellent character of many of the houses, which were often neatly painted and tasteful in appearance. The barns and out-buildings were not badly kept; the fences were worthy of many a white settlement; the horses and cattle fairly good. It was not easy to ascertain how much of the ground under cultivation was tilled by Indians. I was, however, told, and I incline to think it true, that but little of it was, the larger part being leased to whites. Upon this and a number of other facts the forthcoming census may throw much light.

The Indians on the Onondaga Reservation were well dressed, most of them tidy and cleanly in appearance, and those with whom we talked intelligent in conversation. A woman was planting peonies and laying out garden beds in front of her house, with the aid of one or two young men. Upon engaging in conversation with her she was found to speak English fluently and very intelligently and correctly, and showed much shrewdness and good sense. Her husband had been dead four years, and she had a son at the Hampton Institute. A daughter and grandchildren were living with her. She had a good house and a parlor furnished as well as the average white farmer's, with a melodeon and other indications of taste and refinement.

There are about 500 Indians on this reservation, of whom 390 are Onondagas and the remainder fragments of the broken tribes. The pagans are here in the ascendancy, and Daniel La Forte, an uncompromising pagan, is head chief. There are 26 chiefs, and if a vacancy occur by death the clan or gens to which he belongs nominates a successor to the council of the Six Nations, which meets at one of the six reservations and confirms the appointment. The last council sat at St. Regis. Their government is unrepblican, and the chiefs control affairs and are manifestly interested in maintaining the present order of things. The people have no say. The chiefs control expenditure of common funds derived from rental of tribal land through the State agent, presenting bills to him for funeral expenses, care of poor, and traveling expenses to Albany or Washington to antagonize legislation which they suppose threatens tribal sovereignty, paganism, and chieftainship.

The latter outlay was a heavy drain on their income the past year, as was also the employment of an attorney to defend their cause at Albany. As a law on the statute book of the State is claimed to empower the governor to spend \$1,500 per annum to employ attorneys for the Indians, they hope to be recouped this latter outlay. The State agent resides at Syracuse and receives \$200 per annum salary. He leases a portion of their land for stone quarries and for farming, and applies the proceeds as requested by the chiefs. The Indians buy and sell the land among themselves as if they owned it, but can not deed it to whites. One of them told me he had bought 100 acres at \$10 per acre. He was perfectly aware that he did not own the fee, and that his tenure and improvements were in uncertain possession. The Indians, however, respect each other's title, and the agent keeps a

record of these transfers and thinks ownership should be recognized in case of partition of the reservation in severalty. They pass no deeds in such cases, but bills of sale as of chattels.

The United States Government pays the Onondagas and those Indians living with them on the reservation, under a treaty obligation, 11 yards of unbleached cotton cloth annually per capita. The State pays them \$4 or \$5 annually per capita, and 150 bushels of salt or its equivalent in money to the tribe forever, these annuities representing the price of certain salt lands purchased of them.

I visited the school while in session. There were 41 children on the rolls, and an average attendance, I was told, of about one-half. School is held thirty-six weeks in the year, in three terms. In the first two of this year 56 and 49 pupils, respectively, were enrolled. The teacher was an old man, sickly looking, timid, without faith in his scholars, out of heart, and, even making every allowance for the peculiarities of Indian children and the difficulty in teaching them, I would suppose was incompetent. The pupils were bright and smart looking, but stubbornly silent in presence of a stranger, and the teacher had no power to draw them out. There is no compulsory education, and no police to enforce it if there were.

The Onondagas hold their land by treaty in common as a tribe, with no power to sell or alienate to whites.

From Onondaga I went to the Tonawanda Reservation, which most resembles it in backwardness to accept European civilization. It is reached via Akron, in Erie County, which is 24 miles northeast of Buffalo, on the West Shore Railroad. The reservation comprises 7,547.73 acres, lying north and south in a rectangular plot, like that at Onondaga. At the time of my visit Mr. Timothy Jackson was United States agent for the New York tribes, and resided at Akron, but that day turned over his office to his successor, the editor of the leading (Republican) newspaper at Salamanca. The Tonawanda Reservation lies partly in Erie and partly in Genesee County, and is about 5 miles in length. A carriage is necessary to reach it, either from Akron or from Alabama, a small station farther east. Much the same state of things is found here as at Onondaga. The land is, very little of it, cultivated by the Indians, but is leased to white persons, who farm it.

Edward Poodry, leading chief, and, like Chief La Forte, of French descent (who says he does not know how much land he owns, but it is supposed 500 or 600 acres), denounces the admission of white men on the reservation. As I passed near his house a white man was energetically plowing with six double teams in one field. The example thus set is a good one, but Poodry thinks the facility with which the Indians get money by rental prevents them from working. Eckerson, the county school superintendent, is of the same opinion. Erastus Printup, another chief, claims to farm 70 acres. His daughter, Mr. Eckerson said, was well educated at Geneseo, and was a good girl until she returned to the reservation, when she became like all the rest. It was the testimony of Mrs. Fancher, of the Methodist Mission at Onondaga, that all the young girls were bad, but as they grew older they often settled down and became good women. Mr. Eckerson thinks they ought to be kept away from the reservation.

The land here is good, and the Indians abundantly capable. Gen. Parker, ex-Commissioner of Indian Affairs, is one of the tribe, and two of his brothers live here yet. But the Indians are idle, and it is hard to see how they get enough means to subsist. Something is wrong with the system, the conditions, under which they live. There are 3 churches here, a Methodist, a Baptist, and a Presbyterian, but no resident minister, no regular pastoral work, and a sad need of a devoted resident pastor in families, both Christian and pagan.

There are 3 schools, with a roll altogether of 66 pupils, and an average attendance of about one-half that number, as given to me by the county superintendent. But it is very hard to get good teachers, because they have no good society and stubborn material to educate, and the schools are poor in consequence.

Agent Jackson thinks the band has retrograded greatly in the last ten or fifteen years. The last vote resulted 70 pagan to 40 Christian ballots. Of the 21 chiefs, 14 are pagan and 7 Christian. The pagan portion of the settlement looks much worse than the Christian; indeed, there are a few very good Christian houses and farms. Poodry says that it is a religious doctrine of the pagans that it is "wicked to work." It is easy to see from the complexion of the council of chiefs, which is a petty oligarchy, whence the deteriorating influences proceed. If a chief dies his successor is chosen by his clan, which follows the mother and not the father, and the council of the Six Nations ratifies or solemnizes the choice. Of course, the ruling influences are favorable to conservation of the "powers that be" and of the old order.

I have said they will not work. There is a little basket-making, but no other trades, and although Akron is an active and growing place, with large cement works, the Indians prefer idleness to labor. The Tonawanda land is held by the State controller in trust. The Indians sell the land to each other, as at Onondaga, but they understand perfectly that they can give no real title, and, in case of distribution, Poodry thinks their ownerships would not be recognized. It is a fair question whether legislation should not recognize them, for the owners are those who have earned this relation by industry. The Indian titles are recorded by the clerk of their council.

The Tonawandas are a branch of the Seneca tribe and receive as Senecas an annuity of about \$4.20 per capita, besides the 11 yards of cloth from the National Government. They also receive about \$8 more apiece on account of a special treaty by which the United States recognizes an indebtedness to the tribe of some \$80,000 for the purchase of their lands in Kansas. The State annuity is about \$4 per head. In my opinion all of these annuities had better be capitalized and distributed.

The Tuscarora Reservation, also in rectangular form or nearly so, its length of about 4 miles being from east to west and its width from north to south, contains 6,249 acres. It is about 7 miles northeast of Niagara Falls, and is reached most conveniently by carriage from that point or Suspension Bridge. The road was rough when I took it, and lay for about 4 miles from the falls along Niagara River, commanding magnificent views of the cañon towards its outlet into Lake Ontario.

The condition of the reservation is decidedly better than of the other two. I sought to discover the cause, which is not perfectly manifest. It is a noticeable coincidence, however, that the tribes which were friendly to the American cause at the time of the Revolution are the most advanced and prosperous now. And to this historic fact may perhaps be ascribed the difference in their progress, for the hostile sentiments cherished during several years of war are not easy to remove from the implacable and immobile Indian character, and may truly have rendered these Indians averse to accepting the manners, customs, and religion of their former enemies. Be that as it may, there are said to be no pagans among the Tuscaroras, all professing the Christian religion. Much is no doubt due to the good influence of some of their chiefs, men like John Mount Pleasant and Daniel Printup. The former died about four years ago, and his widow, Caroline, sister of Gen. Eli Parker, lives very comfortably on the western edge of the reservation, and maintains the dignity of her husband's head chieftaincy. I stopped at her house and she invited Printup to a talk with me, and set an excellent lunch for us; but before eating, the chief reverently offered prayer in the Tuscarora language, the only word which I could recognize being the name of Christ. Frank Mount Pleasant, brother of John, is the minister, and Printup one of the deacons, of the Baptist Church. The former lives in a substantial house of pointed stone, with squared stone corners. There is one other place of worship, and there are two schools, with an enrollment of about forty scholars. One of these is taught by a young Indian woman, and shows an average attendance of something like 75 per cent. The Indians here farm most of their own land, about 3,000 acres, I was informed, of the 4,700 under cultivation; 1,500 acres being leased (by widows and others) to white farmers. They open their weekly council meetings with prayer, and hold frequent temperance meetings in the council house. I understand that the marriage relation is pretty well observed by them.

Farming is their principal industry; there is no village; they are all scattered on farms. The plantations look well, and produce fair crops of wheat, corn, oats, and potatoes. They also have good peach and apple orchards, Daniel Printup owning 15 acres in apples alone. On the afternoon of my visit another of their chiefs, George Williams, had four double teams at work in one field. One man has a stock farm, where he raises trotting horses.

The women make the Indian bead and basket work found for sale at Niagara Village.

It may be noted as one probable reason of their industry that they have no pauperizing annuities, none but the 11 yards of cotton cloth.

They also own, as a tribe, the most of their land by actual purchase or gift, the exception being 664 acres of Seneca lands, which are subject to the Ogden Land Company's claim. There would seem to be light on the questions we seek to solve, to be found in these several particulars of difference between the Tuscaroras and the other tribes, accompanied by the signs of greater prosperity and order among the former.



It is nevertheless true that they also cling with tenacity to their tribal government, isolation from the whites, and communal tenure of the land. They argue that if their land is distributed in severalty they will at once have to pay taxes, whereas now they do not; that it is the only home they have, etc.; and thus resist, with much national prejudice and race feeling, but little logic, that complete absorption into the citizenship about them, which, if there be anything in civilization, is destined greatly to inure to their individual benefit.

Passing hence to the Cattaraugus Reservation we revert to some of the unfavorable conditions visible at Onondaga and Tonawanda. The reservation occupies a strip of land extending along the Cattaraugus Creek, from its mouth at Lake Erie, to a line near Gowanda, and consists of 21,680 acres. It is reached from Buffalo by rail, either to Gowanda or Lawton (whence there is a stage line running to or near the orphan asylum), or via Angola, on the Lake Shore Railroad. A team may be hired either at Angola or Gowanda for a drive of about 7 miles south from Angola, through the village of Brant, or west from Gowanda, to the Thomas Orphan Asylum, which is a kind of center. J. H. Van Valkenburg and his wife, the superintendent and matron of the institution, are genial, hearty, and successful people, and insisted on my staying over night, entertaining me very hospitably, and giving an opportunity of seeing much of their well-managed institution and learning many things about the people among whom they are laboring. They have over one hundred Indian boys and girls, mostly orphans, boarding at the orphan school or asylum. A farm of 100 acres, well tilled, with fine stock, Hambletonian horses, Holstein cattle, and selected breeds of hogs, affords an object lesson in good husbandry for the surrounding Indians, and judging from the appearance of some of their farms it is not without effect, even on hard-shell pagans. The attainments of these children in school are in striking contrast to those seen on the previous reserves, and show conclusively what they are capable of under good teachers and in well-supported schools. Undoubtedly the leaven of such an institution as this would be excellent among all the other groups of Indian in the State. At Tonawanda there has been a positive effort to start one, which has failed. It ought, by all means, to be pushed to successful operation.

So far as I saw the individual Indians at Cattaraugus they seemed bright and intelligent, but, from accounts, their open disregard of the marriage tie is deplorable, numerous instances having been related to me of bigamy, polygamy, concubinage, and whimsical change of wives. I do not believe Judge Draper's statements are much overdrawn on this point.

Two of the pupils at this school, one of them deceased at the time of my visit, both fine-looking and smart girls, were daughters of a young girl, herself only 13 years old when the first was born, and 14½ at the birth of the second.

As regards industry, the testimony as to these Indians is not of the best. The reservation lies along a beautiful broad valley; much of it very level, alluvial land, bounded by high, picturesque bluffs and hills. It is good land, and there are some very respectable and creditable farms on it, tilled by Indians. It is estimated, however, that a very small part of it, about one-sixth, is under cultivation. And yet the complaint of the Indians is that if their land is distributed, there will not be enough to go around. There are two white settlements on the reservation, the village of Irving, near the lake, and Versailles, near its southern border. I did not hear of these being cause of much trouble, as in the case of those on the Allegany Reservation.

There is an active and earnest resident Presbyterian missionary here, Rev. Mr. Runciman, and also a Methodist, Rev. Mr. Craw, who has to use an interpreter, or, as he humorously styled him, an "interrupter."

Superintendent Van Valkenburg, though not a clergyman, conducts religious services at the orphan school. Interested as he has been in the work, he is beginning to be discouraged at the slow progress these stolid people make toward the white standard of civilization. Rev. F. M. Trippe, the missionary of the Buffalo presbytery, either takes more hopeful views, or expects less, and is more charitable in his estimate of the Indians. As with the observer of the chameleon, they "both are right and both are wrong." There is not, perhaps, one of the statements of Judge Draper, so vehemently attacked by the Buffalo presbytery, that has not much of truth in it. If he also gave credit for the good points in the Indian character, it would present a picture substantially correct of the present condition of these Indians.

And yet, after all, as the presbytery alleges, their state does not differ so very much from that of some white settlements, and many of their vices are copied. Jealousies and factional quarrels among the Indians are common, and it is al-



leged that bribery and corruption are quite as bad with them as in white communities, the members of their councils being open to it, and therefore vulnerable to white intrigue. In the Pagan part of the Cattaraugus tract, called Newtown, toward Gowanda, which looks poor and little cultivated, I even heard accounts of dangerously bad Indians, which were very unusual on any of these reservations. I have no doubt that liquor was at the bottom of it, Gowanda being a large and growing place, close to the edge of the Indian land.

On the following morning, driven by my host to Gowanda, I took train south to Salamanca, the heart of the Allegany Reservation, and here conversed with Mr. Ferrin, the new United States Indian agent, who is proprietor of the *Salamanca Republican*, with Judge Vreeland, a prominent lawyer and district judge: with Rev. F. M. Trippe, who courteously entertained me and drove me in his carriage to Jemisontown, a good sample of the Indian villages, and with a number of the Indians. I also visited the Indian boarding school at Tunessassa, 13 miles south of Salamanca, at Quaker Bridge, on the Oil City Railroad.

The all-absorbing question here is the land question, which has assumed large proportions from the fact that several important white settlements have sprung up on the Indian lands: and it is this question that dominates the Indian problem in the New York legislature, owing to a not unfounded apprehension that Anglo-Saxon cupidity may prove too much for the red man's power to resist.

The reservation covers 30,469 acres, and lies half a mile, more or less, on each side of the Allegany River for an extent of 35 miles. Its location along the river bottom has invited main lines of railroad throughout its length, and white settlement, which bids fair to be populous.

Not only Salamanca, a busy, thriving, growing young city of 5,000 souls, and a sort of railroad center on a limited scale, but Red House, Cold Springs, and other villages are on the reservation, and the complications of the land title are daily increasing in embarrassment. Moreover, a profane and drinking population of railroad and lumber employes surrounds the Indians and keeps the level of their civilization low, adding this to all the other discouraging factors of their situation.

Notwithstanding these facts the Indians here are tolerably prosperous, thanks to the valuable efforts of the Friends at the Tunessassa school, and of other good people, such as Mr. Trippe; possibly, also, in part to the elements of wealth in their land. Intellectually and materially they are apparently gaining, and there are some excellent and thriving Christians among them; and although paganism preponderates, as on most of the reservations, they are here said to desire an education for their children, without any exceptions, which is prophetic of good. The Tunessassa school, outside of the reservation near its southern border, is a boarding school, where about 40 Indian boys and girls receive a good education, and its influence is perceptibly felt in the Indian community. The boys are taught farming and a little carpentering, surveying, and bookkeeping. Myron Silverheels, one of the leading Indians, pleads that the Friends should give them instruction in more of the industries, arguing that they can not all live by farming on 15 or 20 acres apiece, rocks and woods included. I am not sure but in this he is right, and that more of the useful trades might be taught at the school with very great advantage.

I found here, as elsewhere, a certain dread of land distribution and tribal disruption; but there appeared to be a rising sentiment in favor of them, or at least a growing conviction that they are coming, and that it is best to be prepared for them, and a dawning recognition of the value of law and severalty ownership. The pressure of the land question at Salamanca for settlement would have forced the issue had not Congress, at its last session, passed a law providing for the leasing of the occupied lands at that settlement for ninety-nine years. About 5 square miles of the Indian ground is here leased for nominal rents to white settlers and speculators, and has immensely enhanced in value, being now probably worth millions of dollars. Solid city blocks are leased for a few dollars a year ground rent. The occupants treat this land precisely as if they owned it in fee, buying and selling it, and passing quit-claim deeds without a pretense of a title. Their previous leases would have expired in 1892, and a feeling of intense anxiety prevailed till the passage of the recent law, which has set the matter at rest for the present without providing a final solution.

The rentals under the ninety-nine years' lease are to be fixed by mutual agreement, appeal to be taken, if lessors and lessees can not agree, first, to arbitrators, thence to the county court, and it may be to the United States courts, before final judgment is reached. Unless bribery of the head men prevails there is likely to be long litigation, for the Indians are contentious and stout in asserting and maintaining their rights.



I have thus briefly described what, it must be admitted, was a hasty tour of these reservations. It was not undertaken with a view to accumulating any mass of detailed information, but rather to enable the writer more correctly to estimate the volume of circumstantial testimony on recent record, and to generalize right conclusions, first, as to the statements of Superintendent Draper and their contradiction by the Buffalo Presbytery, and then as to the controverted deductions and recommendations of the legislative committee. The abundant testimony taken and published by this committee supports, in the main, Judge Draper's assertions. His language was rather strong in some cases, yet it was essentially true. It may be truthfully stated (1) That schools are not generally encouraged by these Indians. (2) That there is an indisposition to work and to cultivate their own land. (3) That their tribal organizations are a positive disadvantage to them in the way of improvement. (4) That the marriage tie is loosely regarded. (5) That they are inadequately amenable to law, civil and criminal. (6) That the English language is seldom or never spoken among themselves. (7) That what is known as paganism, a species of barbarous Monotheism, prevails, and is likely to, so long as the Indians are isolated as they are now. (8) That the reign of chiefs does not favor civilization or progress.

The question then is, is civilization an advantage or disadvantage? And in a civilized community it is not necessary to discuss this. Does their present condition before the law favor civilization or effectually prevent it or obstruct it? To this query the above statements of facts are perhaps a sufficient answer. In the midst of an enlightened commonwealth for over a hundred years, and with all the civilizing influences that have been brought to bear upon them, their present state is yet that described in the above eight statements. I wish, then, in a few words, to urge the conclusions to which I am forced by my observations of the situation. Premising that—

(1) The recognition of independent nationalities in the midst of our American nationality is absurd and untenable.

(2) The New York Indians are entirely capable of civilization, as much so as the population around them, more so than the negroes, to whom we have given citizenship in far greater numbers. They are quite shrewd and abundantly able to take care of themselves, without any peculiar provisions or immunities, and are practically the same in capacity and characteristics, saving certain peculiarities of disposition, as white people.

(3) Anglo-Saxons, coddled and pauperized as they are with annuities, would also be shiftless. Excluded from a wholesome public opinion they would be quite as objectionable in their practices. Isolated, ostracized, and looked down upon, they would likewise be without ambition.

(4) The fault, then, lies not in these people, but in their conditions, which must be changed, and if there is any lesson in the history of the Caucasian and the Anglo-Saxon, they should be placed under precisely the same conditions as those under which the latter race has flourished.

Looking carefully and dispassionately at the recommendations of the legislative committee, I am reduced to the conclusion that they were wise recommendations, are to-day very nearly what the situation requires, and should be favorably acted on by the legislature at its next session.

The question arises, why then were these recommendations opposed by many well meaning friends of the Indians?

For this there are several reasons. In the first place, strong opposition comes to all such propositions from the Indian chiefs, partly because they adhere to their race customs with an inflexibility characteristic of Indians; partly because their power and prominence as chiefs are at stake; partly because they are great litigants, and usually have some scheme for recovering millions from the National Treasury as tribes, and citizenship by tribal extinction would put an end to that; and partly that they now enjoy immunity from land taxation, and severalty would render them liable to taxes, like their white neighbors. The chiefs are those with whom the friends of the Indian, seeking his welfare, naturally come in contact, and, without care, the chief's views of the situation unduly color theirs. On the other hand, the farmers and taxpayers around a reservation have an apprehension that if the reservations are broken up a lot of lazy and shiftless paupers will become a county charge and increase their county taxes. And, lastly, the fact that this movement seemed to emanate from Salamanca gave the impression that it was really a scheme to gain possession of the Indian lands on the part of white speculators and land-grabbers.

What was really the motive of those who originated the proposed bill I know not. It would be well if any new attempt thus to benefit the Indians were in the

hands of disinterested promoters, with only the general good, and that of the Indian, at heart. But the fact remains that the welfare of the Indian demands that he should now be placed on the plane of those around him, with all the privileges and liabilities of citizenship and law. He will not in all cases sink to the lowest level. One of these very Indians, a Tonawanda, has been in one of the highest places in the land, and is now an honored citizen of New York.

The conclusions of the legislative committee are embodied in four recommendations, which I here quote from the text of their report. They are:

- (1) "That a compulsory attendance school law be enacted.
- (2) "That the legislature request the General Government to take action to extinguish the claim of the Ogden Company to the lands of the Senecas, and that portion of the Tuscaroras' covered by it.
- (3) "That the lands of the several reservations be allotted in severalty among the several members of the tribes, with suitable restrictions as to alienation to whites, and protection from judgments and other debts; but such division not to go into effect as to lands affected by the Ogden Company's claim until that claim be removed. This allotment in severalty ought not to be limited to a division of the possession of the land, but should comprise a radical uprooting of the whole tribal system, giving to each individual absolute ownership of his share of the land in fee.
- (4) "The repeal of all existing laws relating to the Indians of the State, excepting those prohibiting sale of liquors to them and intrusion upon their lands, the extension of the laws of the State over them, and their absorption into citizenship."

In my opinion, it can not reasonably be objected to these propositions that they are inimical to the Indians' interest. The only important objection I have to them is to be found in the provisions which make any distinction whatever between them and the white race. If they are forbidden to sell liquor, white people should be too; if their land is to be inalienable, then white people's land should be; if they are to be protected from judgments and debts, many whites might claim a like protection; if compulsory attendance of school is desirable for them, it is not less so for their white neighbors.

But the recommendations are sound and right on the main and essential points. The Ogden Land Company's claim should be extinguished, all their lands should be parceled out in severalty, and special laws for Indians should be repealed.

There has been much discussion whether the fee ownership resides in the Ogden Company, subject to the Indian right of occupancy, or in the Indian tribe, subject to the claim of the Ogden Land Company. But it matters little. The land company can do nothing with their right of preëmption, even if it carries with it the fee, if the Indians remain forever in possession. It therefore behooves the land company to sell out this highly uncertain interest and convert it into money; and this is the only promising solution of the knotty question. I am inclined to think, with Judge Vreeland, that the fee will be found to be in the Ogden Land Company, who derive their title from the State of Massachusetts. The whole history of the numerous transfers and transmutations through which these tribal lands have passed is recited at length in the report of the legislative committee, and its perusal leads to the above opinion.

The removal of this Ogden claim by its purchase by the United States Government would seem to be a necessary preliminary to a title which could be deeded to the Indians severally without a cloud.

It is greatly to be desired that this important step, and the subsequent conversion of these tribes into American citizens, may speedily be accomplished.

I remain very truly, yours,  
PHILADELPHIA, June 9, 1891.

PHILIP C. GARRETT.

Hon. MERRILL E. GATES,  
*President Board of Indian Commissioners.*

## REPORT OF RELIGIOUS SOCIETIES.

The expenditures by religious societies during the last year for Indian missions and education (not including special gifts to Carlisle, Hampton, and other schools), are as follows:

American Missionary Association (Congregational) .....	\$38,420.28
Baptist Home Mission Society .....	16,678.27
Baptist Mission Society, Southern .....	
Bureau of Catholic Missions .....	
Friends, Baltimore, Yearly Meeting .....	125.13
Friends (Orthodox) .....	
Mennonite Mission Board .....	10,784.03
Methodist Episcopal Missionary Society .....	14,255.00
Methodist Episcopal Missionary Society, South .....	26,360.92
Moravian Missions .....	9,735.84
Presbyterian Foreign Mission Board .....	19,820.34
Presbyterian Home Mission Board .....	150,310.05
Presbyterian Southern Mission Board .....	6,805.00
Protestant Episcopal Missionary Society .....	42,082.74
Unitarian Mission Board .....	9,896.56
Women's National Indian Association .....	

## AMERICAN MISSIONARY ASSOCIATION.

## INDIAN MISSIONS.

The opening of our work in Alaska is an interesting story of missionary self-denial, courage, constancy, and success. Our missionaries there are now in charge of a school of three hundred pupils, and are bringing Christian light and education into the depths of barbarism and paganism, and have carried forward their work in a spirit of consecration, singular good judgment, and tact in dealing with savages who more than once were at the point of destroying them.

We have received urgent appeals to extend our work to the powerful tribe of the Navajoes. There are also calls for work in behalf of the Apaches. If our means should warrant it and the way should be opened, we may be able during the coming year to do some service among these wilder tribes of the far West.

The S'kokomish mission in Washington has gone quietly on under the efficient conduct of Rev. Myron Eells.

The Fort Berthold mission reports that seventeen Indians were on confession of faith added to church membership last year. There are now five preaching places, where about two hundred attend service each week. The three Sunday schools have nearly two hundred pupils. The hostile spirit has grown much less among the people, children are especially receptive, and a wide field is open among the Dakotas, Mandans, Rees, and Crows. Our missionary urges strongly that we improve our present opportunity to establish a mission among the three thousand Crows.

Of the nearly five thousand Indians on the Standing Rock Reservation, it is fair to presume that we are reaching, more or less directly, six hundred people. The Indian is continually on the move. For eight months of the year he spends most of his time on the road between his village and the agency, where he gets rations every two weeks. During the larger part of the year we must catch him *in transitu*. A chapel at the agency must open its doors to him when he is at the agency for rations. During the four winter months most of the work must be done in the camps or villages, though the disturbance last winter gave opportunity at the central station for largely attended daily services. Many of the people are now ready to hear the gospel as never before. When Rev. T. L. Riggs led a party at the risk of their lives to Sitting Bull's village sixteen days after the fight and buried the bodies of the slain Indians, a profound impression was made on the hearts of their surviving friends and relatives. Their grateful feeling remains, and has opened many a home to our missionary work through all that region.

Sometimes as many as four hundred have been present at the Sunday morning service at the central station. The Sunday services at the outstations have been well attended. The hospital is no small part of our mission equipment. A record of five hundred dispensing patients in three months incites us to push this part of our work. The outlook is not dark. The establishing of a subagency on Grand River and one at the mouth of the Cannon Ball will keep the people at home and increase the usefulness of our outstations. There has been inspiration in our large congregations, but hand-to-hand work in the villages is the more effective. The Government has now made ample provision in the number of schoolhouses for the teaching of the children, but the teaching of the older people is still a part of our mission work.

The confusing and disorganizing influence of "the war" of last winter has seriously broken into our mission work and accentuates its present needs. No lesson of respect and obedience for law was learned by these Indians. Even the survivors of Wounded Knee now talk and act as if they were the victors. To the savage mind, they seem to have gained pretty much all they asked. This state of things must be encountered with increased missionary effort. Never was the demand more imperative upon us for this. Inasmuch as the abodes of so many are broken up, and they are wandering restlessly about, we must follow them and get hold of them with the only power which can bring permanent concord and well-being.

On the Cheyenne River Reservation the outstation work, although carried on with constant zeal and efficiency, has not been satisfactory. The past year has accomplished but little, and much of that which had been gathered together has been scattered. Possibly this is the way the Master chooses to work. On Bad River the church organized last year has grown in numbers and spirit, and there are encouraging indications along the Moreau River. The Cherry Creek station is full of hope and promise, but the other six Cheyenne River stations have gone to pieces. At Oahe nine were received on confession into the church at the last communion. The Oahe school reports a smaller number of pupils at its opening this fall.

The Indian troubles of last year had a very bad effect on Rosebud Indians. Two thousand left their houses and spent the winter in seditions and revellings. About half of these have returned. But their houses were plundered and destroyed. Families were broken up, deeds of violence and robbery were committed, with an occasional murder. No punishment has been inflicted on any one. The result can easily be seen. It has produced a class of people who are acquainted with war and bloodshed. A year ago our young men had never known of these things, except from tales of their parents. Even those who were at home and were peaceful and loyal are in a disturbed and restless condition. They feel that they have received no reward for their loyalty. The old villages and houses are broken up and the Indians are just floating around. In the work of the Rosebud Mission only one of our stations has been in operation during the year. The year has been one of clinging to a sinking ship, holding on, hoping that help will come.

Our normal training school at Santee has reached the age of 21 years. These 21 years are years of growth and experience, and the results are full of significance. Instruction and training have been given to nearly a thousand pupils. These are scattered from the Mississippi River to the Rocky Mountains, and from Kansas to the Queen's dominions. Their influence is already felt among all of these interior northern tribes, as pastors of the native churches, as missionary teachers, and as leaders of their people. But the call for them is greater than the supply, and the new opportunities for missionary work painfully increase the demands upon the school. It emphasizes manual training not chiefly for economic reasons, but for intellectual and moral discipline, and its pupils are made self-reliant and ready. It is a great thing that these pupils go out among their yet heathen countrymen, telling the "good news" in the language in which they were born. The preëminence of this school is as a Bible school. The English and the Dakota Bibles lie side by side on its desks. This year a small text-book in the Dakota language, entitled "The Days of Jesus"—Jesus Taanpeter—has been issued by the school press. From small beginnings this school has increased in buildings and teachers, until it has now a valuable plant and a corps of teachers (including both industrial and academic) of 23, with a yearly roll of 175 pupils. We are just establishing a department for teaching cooking and nursing, the first hundred dollars for which was given by a surgeon in the Army, and we hope soon to have a hospital all complete. Other wants are pressing that will soon become absolute necessities. For however much the Government may do in general Indian education, it will not educate our native preachers and missionaries. This the churches must do. This the missionary field demands.

*Statistics of Indian work.*

Churches.....	9
Church members.....	496
Schools.....	12
Missionaries and teachers.....	85
Theological students.....	15
Normal students.....	7
Grammar grades.....	63
Intermediate grades.....	96
Primary.....	727
Studying in two grades, and counted twice.....	12
Total pupils.....	887
Sunday-school scholars.....	1,344



## BAPTIST HOME MISSION SOCIETY.

## THE INDIANS.

In the Indian Territory 9 white and 12 native missionaries have been under appointment. Three of these have labored chiefly among the whites; and 4 among the colored people. Most of the missionaries to the Indians have been among the Cherokees; one to the Delawares—Rev. S. H. Mitchell, who went to this field last fall; one to the Sacs and Foxes; one to the Wichitas and Caddoes; and one to the Ottawas.

To the Indians of Round Valley Reservation, in Northern California, Rev. J. F. Merriam was appointed last fall; his wife also having been appointed by the Women's Baptist Home Mission Society.

It is in contemplation to establish a mission among the Kiowas and Comanches, in the Indian Territory, this season. Much more should be done speedily by American Baptists for these too long neglected pagans in our own land.

Substantial progress has been made during the year. Rev. A. J. Essex has served most of the year as general missionary for the Territory. The society has urgent appeals for missionaries to neglected points in the Creek and Choctaw nations, which have hitherto been regarded as a part of the field of the Southern Baptist Convention. It will become the duty of the society to enter these fields soon rather than see great opportunities pass from us. Indeed, it would be a decided benefit in many ways if the entire work in the eastern half of the Territory could be brought under the efficient management of one organization, which, in coöperation with the Territorial convention, should unify and wisely direct the missionary operations therein.

REV. A. J. ESSEX, MUSCOGEE, GENERAL MISSIONARY.

This district is a difficult one, means of transportation are scarce and churches are far apart. The work proper began in September, 1890. Since that time a beautiful meetinghouse has been built in Muscogee, that will seat 300 people, with baptistry and robing rooms. The general missionary has secured in subscriptions on the field about \$1,300. The house will soon be occupied. Through the energy of the pastor, money has been secured for a good parsonage, which is now under contract. The citizens and brethren have given something more than \$325 of this. The church here is growing steadily. A church has been organized at Choska, 20 miles northwest of Muscogee, and a pastor secured to preach a part of the time. Preliminary arrangements have been made for a church at Eufaula. It will be organized in April, and is much needed. A series of meetings was held early in winter with the Zion Church, which resulted in several conversions and in raising some \$50 by that body, and by a little aid from the society, their meetinghouse has been finished. Webber's Falls has also received attention from the general missionary, and stated services with a good Sunday school have been reestablished in that field. The greatest need of this whole field is more intelligent missionary preachers who will organize the churches for work that will finally make them self-sustaining, and also to go into new fields that are continually opening out in this rapidly-changing country. About \$60 has been collected also by the general missionary for the society's work.

## FRIENDS.

The standing committee on Indian Affairs has, during the past year, felt an added weight of responsibility in connection with the labors of our Society on behalf of our red brethren. And although the few avenues of usefulness that we can enter upon seem difficult to keep open and our opportunities for profitable labor are constantly lessening, yet the slight footing that we hold on this more than ever philanthropic work it is important for us to maintain.

We have been enabled to continue our cordial relations with the Indian Department of the Government through the Commissioner of Indian Affairs, and our connection with the work of improving the moral and temporal condition of the women and children is fully recognized. We have had a number of interviews with the Commissioner and others in authority at the Indian Office in Washington, and whilst we have at all times been accorded a respectful hearing,



It is evident that the potency of our voice in the selection of Indian agents, is now overwhelmed by considerations of a purely political character. This has been the tendency of affairs for some years, and is entirely consistent with the spoils system of distributing the offices that has heretofore obtained in the Indian Department.

A movement to request the President to extend civil-service rules so as to include appointments in the Indian Department was organized last winter, and we threw our influence strongly in favor of the effort. Petitions to this effect were circulated amongst Friends and others extensively and forwarded to President Harrison. The effort was partially successful, as the President issued an order that all the minor offices in the Department be thereafter brought under the provisions of the civil-service law. This is a step in the right direction, but it is important that another be taken by the further extension of civil-service rules so as to include all appointments under the Commissioner of Indian Affairs.

We are glad to recognize the fact that in the Indian policy of the Government there has been an evolution which must have been in the right direction, since it culminates in measures that must appear to all true friends of the Indians as wise and beneficent. A condensed statement of the present policy of the Government is made by Commissioner Morgan in the following language:

"That of rendering the American Indians Indian Americans, endowing them with citizenship, conferring upon them in their own individual right the title to their homes, treating them as men and women, throwing upon them the burdens as well as the privileges of citizens, and of giving to their children that kind of training that will fit them for their duties and their privileges. The one fact that needs to be emphasized is the necessity of permanence in this work."

To this we would add that, when they are settled upon their farms as independent families and are established in their own homes, of imparting to the women of each household a knowledge of housekeeping and homemaking, and of stimulating in them a desire to elevate their standard of domestic life.

Now, if in the appointment of officers who are to be intrusted with the duty of carrying into effect these eminently correct theories proper influences might have weight to the end that capable and honest men be thus engaged, the advancement of the Indians towards the goal that has been set for them would be rapid.

In Second month last a meeting in the interests of the cause of Indian elevation, etc., and under the auspices of this committee, was held at Park Avenue Meeting House, and was largely attended. It was addressed by Dr. Daniel Dorchester, superintendent of education amongst the Indians, Commissioner Morgan, and Gen. Whittlesey, Secretary of the Board of Indian Commissioners.

A delegation from our committee attended the annual conference of religious and philanthropic bodies, with the members of the Board of Indian Commissioners, held in Washington in First month last. We made a brief report of our connection with the work, and were interested and profited by the experiences that were laid before the meeting.

During the past year our field matron at the Santee Agency, Marie L. H. Steer, has been faithfully at work, and reports frequently received from her indicate that she is, on the whole, encouraged with the progress she has made. It is greatly to be regretted, however, that the agent who succeeded Charles Hill last year, has evinced an open hostility to the work she is engaged in, and has, as far as he was able, interrupted its progress and counteracted its effects. This attitude of the agent has entirely prevented any cordial relations between the field matron and himself, and will, if persisted in, and he is allowed to remain in charge of the agency, ultimately drive her from this field of usefulness, wherein she has patiently and conscientiously labored for the past two years. We have asked for an investigation of the affairs of the Santee Agency, as we have reason to believe that if an examination is honestly and thoroughly made the agent will not be allowed to retain his position. We have the promise that an inspector will be detailed for this work at an early day.

During the summer the Commissioner called upon us to nominate another woman for field matron, and offered to assign her to any reservation we might select. After careful deliberation, and upon ascertaining that Philadelphia Friends proposed to supply the necessary equipment and outfit, we recommended Miss L. H. Douglas, of Nebraska, for appointment, and asked that she be assigned to the Ponca Agency in South Dakota. She was promptly appointed and assigned as requested; the equipment was supplied by Philadelphia Yearly Meeting, and she is now busily at work among the Poncas. A brief report of her

experience and progress has been received and is inserted here as a part of our report:

"NIOBRARA, NEBR., *September 29, 1891.*

"DEAR FRIENDS: The work of the field matron among the Poncas has opened pleasantly. There is certainly no lack of work to do among them. The question is, how to get at it in a way to make it profitable and bring about the needed change in their condition. Every one knows it would require no little tact to enter a white woman's house and intimate to her: 'You should black your stove and sweep your floor, wash your windows and scrub your table.' How do Indian women take such advice? Some of them have lived five years in houses where never a drop of water, except by accident, has fallen upon the floor. Piles of rags and dirty pillows upon which they sleep, old moccasins, bags of wheat, dishes, clean and otherwise, and all other kinds of incongruous articles fill the corners of the two rooms. It is hard to know where to begin, especially as there is neither cupboard nor closet in which to stow things away. Worst of all, there is no wish for better things. But this is not a fair picture of the whole tribe. This is the lowest stratum. In the next above they have a table and a few dishes in a cupboard, a rude bedstead and some soiled bed clothing, and so step by step until we come to some comfortable houses, with children clean and well-cared for, and all things in fairly good order. There are but few of these, and it has taken two generations of discipline, living in white families, and in most cases an admixture of white blood, to bring this about.

"The older women, like Standing Bear's wife, seem almost hopeless cases, but some of the younger women are willing to learn, and the girls who have been away to school have some knowledge of the scrubbing brush and broom, if they can only have the pride and ambition to use them. I have been gratified so far in being well received. In two or three cases have been asked to come again and teach them to cook and put up fruit, etc. The great discouraging feature of the work is their want of order, method, or persistency in anything, and in making no plans for the future.

"Perhaps it will come in time. They are but grown-up children. To get up at a regular time every morning, to get their meals at a specified time every day, to make bread or anything in preparation for a time to come not actually present, to wash and iron regularly, all these duties which pertain to good house-keeping seem to them most unpleasant and unnecessary. Character and habits are closely joined. I believe to teach a child to do ever so small a task at a regular hour every day for a year would be a discipline which would tell on his character for life.

"My sewing class promises to be a great success: The first day I was preparing for it I said to Mrs. Smith (the wife of the missionary): 'I have work enough for only eight. Do you suppose I shall have more?' She replied: 'You will not have eight, or half of eight.' But I did have just that number, and the next week sixteen. It gives me a fine opportunity to get acquainted with them. It is good for them to get out one day from home, make themselves and the children they bring with them reasonably clean, get a lesson in sewing, and have some garment to take home as payment for the effort.

"Mrs. Smith warns me that complaints will soon be coming in that one gets more than another; for, again, they are but children; but I can only keep things as well balanced as I know how and hope for the best. It is not their gratitude I am working for, except so far as the cultivation of a grateful spirit is for their good. But there is need of the wisdom of a serpent and the harmlessness of a dove; above all of the love that hopes all things and endures all things. Without this I might ride over these prairies through heat and dust, wind and storm for years, and it would be time and labor thrown away—it would profit me nothing. Your help and sympathy I do not need to ask for; I know you will give them freely.

"Yours, most sincerely,

"L. H. DOUGLAS."

The Commissioner in his estimates for the ensuing year has made provision for ten field matrons and an outfit for each one of them. If this effort of the Indian Department to extend the advantages of domestic instruction amongst Indian women is successful and qualified persons can be found to enter the field, it must have marked and immediate effect upon the domestic life of those who can be reached. We will exert our influence on the Congressional committees to obtain favorable action on this estimate and sincerely hope they may be made to see the necessity for it.



The committee on Indian affairs of New York Yearly Meeting has extended the hand of fellowship to us in our work, and has materially assisted us in accomplishing what we have. Further substantial aid and friendly counsel are now offered by that committee, and it is a comfort and source of strength to feel that Friends of New York stand ready to assist us at all times in this benevolent work.

We continue to send papers to the Santee Indians, and have reason to believe that they are appreciated.

It has been our custom to send a box of presents for the Ponca children at Christmas time, and a letter has been received from Mrs. John E. Smith, wife of the subagent there, asking that we continue to do so, and expressing on behalf of the children the great pleasure that is afforded them by these little evidences of interest and care from far-distant friends.

We desire to continue our watchfulness of proposed legislation by Congress as affecting the Indians, and will use our influence to secure that which seems in our judgment most likely to tend to their welfare.

The report of the treasurer of the yearly meeting shows that interest on the Indian fund during the year as collected and paid over by the finance committee is \$251.10, which, with the balance on hand Tenth month, 1890, \$343.36, makes a total of \$594.46. The expenditures have been \$125.13, leaving a balance on hand of \$469.33.

The committee was united in requesting of the yearly meeting the appointment of Martha S. Townsend to fill a vacancy caused by the removal by death of one of our number, Anna T. Janney.

Signed by direction of the committee.

JOS. J. JANNEY,  
Clerk.

BALTIMORE, *Tenth month 23, 1891.*

#### FRIENDS (ORTHODOX).

Probably no part of the evangelizing labors of the Society of Friends is more fruitful in results than that among the Indians. There has been during the year a net increase of ninety-one members; one hundred and eleven more First-day meetings were held than the year before, and the average attendance at these and the Mid-week meetings has increased. The coöperation of the Government officials and employes with our Friends in the field in their efforts to promote the kingdom of Christ has been generous and cordial. Government allotments of land for church and school uses have been made to the executive committee, as follows: In the Quapaw Agency, at Wyandotte Station, 8 acres; at Modoc Station, 4 acres; at Ottawa Station, 20 acres; at the Seneca Reserve, central part, 40 acres; at the southern part, 2 acres; at the northern part, Sycamore Valley, 2 acres.

The Government boarding schools for Indian children on the Wyandotte and Quapaw reservations are conducted by Christian men who are doing excellent service. Through the kindness of the superintendent of the Government school for the Shawnees, the children at that school have regularly attended the Friends' Bible school and meeting. While the society no longer has any official relation to the Government, L. J. Miles has been continued in charge of the Osage Agency, Benjamin S. Coppock as superintendent of the Chillico industrial training school in the Indian Territory, and a Friend has been appointed an Indian trader, a position in which much influence for good can be exerted.

#### MEETINGS.

There are three monthly meetings, Grand River, Blue Jacket, and Shawneetown. These have eight preparative meetings and fifteen established meetings for worship. Beside the latter, meetings are held at eight other places, or twenty-three in all. The membership now numbers 666, of whom 388 are Indians and 278 are whites, a gain of 38 Indians and 53 white members. It should be borne in mind that the Indians are much influenced by the white people who reside among them, and that it is the settled policy of the committee to seek the conversion to practical Christianity of the white residents of the Territory.



## SCHOOLS.

*The Modoc school*, under the skillful teaching of Arizona Jackson, has done well. All the children of the band that should be in the school have been enrolled, and the attendance has been good. The school has been assisted by funds sent by the committee.

*The Blue Jacket school* has been attended by all the Indian children of the neighborhood, 10 in number, without cost to the parents. The committee paid \$100 towards the expenses of the school.

*The Skiatook school* has been taught very satisfactorily by Eva Watson, assisted the latter part of the year by Olive Chamberlain. There have been enrolled 35 Indian and 51 white pupils. Twenty-three Indian children and 16 white children have boarded in the Mission Home, paying therefor \$1.50 a week. Six Indian orphan girls have been supported in the school by the Philadelphia Indian Aid Society. John M. Watson has added a kitchen and dining room with sleeping rooms over them to the Mission Home, at a cost of \$422.88 from his own funds. The institution is giving an education not in the school room only, but in the country around, in morals and religion.

The schoolroom has had a second room added to it.

*The Iowa school*.—This school has been conducted by Lina B. Lunt, who is supported by New England Friends. Four pupils have boarded with John F. Mardock and wife. As lands allotted to this people they have been so scattered here that 8 pupils have been boarded at the Mission Home.

*Mexican Kickapoo school*.—Elizabeth Test has built a small house near the Shawneetown Mission, where she has boarded and taught 6 pupils. Netta Harworth has been assisting her. The children are in school about four hours daily, and have done well. The school is a great triumph of Christian love and zeal.

*White's Institute*.—This delightful training school is near Wabash, Ind., on a fine farm of 760 acres. The whole place, grounds and buildings are in good condition. The boys' home has been enlarged, and a veranda built around it. A new and commodious house of brick has been built, with schoolrooms on the first story and a good meeting room, etc., on the second story, at a cost of \$5,050. Natural gas has been introduced for heating and lighting the building, the piping having been done by the boys under the direction of their industrial teacher. Oliver and Martha Bales are superintendent and matron, and Marcus Pearson principal of the school. The total number of pupils has been 92, the average attendance 71, nearly equally divided between boys and girls. There were 325 acres of crops growing, and 260 in pasture, fully stocked with horses, a herd of 25 fine cows, 100 sheep, 200 lambs, swine, poultry, and bees. The boys repair shoes and harness, use the carpenter shop, paint the buildings, keep the lawns in beautiful order, etc. "There is nothing," writes O. H. Bales, "we observe with greater pleasure than the improvement of the girls in womanly grace and virtue from year to year, and their constant training in household duties." They are engaged in all forms of housekeeping and dairy work, in canning fruit and the care of flowers and of poultry. Congress appropriated \$10,020 for 60 pupils at the institute. The Philadelphia Friends' Indian Aid Society gave \$1,055 for 6 pupils, and Lewis Hiatt, of Whatcom, Wash., \$100 for 1 pupil. Two good teachers assist Marcus Pearson and success attends them. "There seems to have been a steady growth on the part of many of our boys and girls, during the year in their Christian experience," writes M. Pearson, "though some have fallen away chiefly through violent temper. Many have anxiously inquired how they might become better Christians."

The Eastern Cherokee schools in North Carolina have been continued under the care of Western Yearly Meeting. The four day schools have had a rather smaller attendance than the previous year, because of sickness and high waters. But the schools have done well as a whole. The boarding school has had 80 pupils, 40 boys and 40 girls. Many of the children are giving gratifying evidences of an advancement in the conduct and knowledge of civilized life, and in a preparation for citizenship.

Friends of Kansas Yearly Meeting have on Douglas Island, Alaska, two buildings, a mission home, and one for schools and meetings. Silas and Anna Moon have had charge of the home, Charles H. Edwards of the school. Charles H. Edwards also conducts a night school for the white miners. On First day a Bible school and two meetings are held, and are well attended. The girls have done the housework, canned berries, and have done washing and ironing for the miners, for which the latter pay well. The boys provide fuel for the family, which, in a climate where it rains three hundred and twenty days out of three

hundred and sixty-five, is no small task, and have also packed fish for the winter's supply. A small garden has been tried with some success in raising turnips, cabbage, and potatoes. The children are taught to be Christians, they take part in the morning Bible reading, and on retiring use some simple devout prayers. There is no cause to doubt that the mission is doing much good. An additional building to accommodate more pupils is to be erected during this summer.

The Friends of Philadelphia continue their boarding school at Tunesassa, N. Y., with 45 pupils, 20 boys and 25 girls. An increasing evidence appears in the homes and lives of former pupils that the training they have received has been followed by good results.

JAMES E. RHOADS,  
*Chairman.*

#### ANNUAL REPORT OF THE MENNONITE MISSION BOARD, 1891.

In writing out a report of our work done among the Indians during the past year, we can state but little different from that contained in our reports of previous years.

As our school year begins with the 1st of July and ends with the 30th of June, this report necessarily embraces the time from July 1, 1890, to June 30, 1891. In our last annual report we alluded to the loss which our work sustained through the death of one of our missionaries, Rev. D. B. Hirschler, at Cantonment. This occurred in the early part of the past school year, and, as our board was not able at the time to find any one who was able and willing to take our deceased brother's place, our work at Cantonment necessarily suffered for the greater part of the year for want of a requisite force of workers. Brother A. S. Voth, the teacher there, did all that could be expected of one man to do, but the work was too great for him or any other individual person to perform. Finally the board succeeded in sending another man there to assist Brother Voth in his labors.

Our work has been, as before, principally among the children and young Indians attending our boarding schools at Darlington and Cantonment. Both schools were well filled with pupils during the greater part of the year, and in the whole those attending made good progress in their studies. As to the educational part of our work we therefore have no reason to feel discouraged. Our teachers report the children as well-behaved, obedient, and industrious, some of them having made remarkable progress, considering the comparatively short time they have been at school. One discouraging feature, however, was the fact that several of our better and more advanced pupils were, by their parents and friends, without any just cause, taken away from our schools and put into other schools, or were allowed to stay in camp without attending any school. Although their places were afterwards filled by others, yet our teachers did not like to lose those upon whom they had spent so much labor and who had given so fair promises for the future.

The moral deportment of our young Indians was in general good, and our mission workers had but very little trouble with them while they were at school. It is encouraging to see how the Christian religion and Christian teaching has a benign influence on the morals of these people. Although as yet but few of them have formally accepted Christ and his religion, yet Christian training and Christian influence is not without effect upon them. A great change has taken place among this people during the past decade. This change is most perceptible among those who have attended our mission boarding schools. Here the principles of morality are implanted into their young and yet tender hearts, and although it does seem at times as if all the good impressions which they had received were obliterated by the evil influences and baneful surroundings with which they are environed when away from school, yet experience teaches us that the impressions received and the lessons learned are not wholly lost and forgotten. They will have a bearing upon the future lives of these Indians, and no doubt many a seed, now apparently lying dormant, will in the future sprout and bring forth fruit.

As faith in Christ our Redeemer and the teachings of His gospel form the basis of all true morality and civilization, our aim has been, and still is, to bring the Indians to a saving knowledge of Christ by teaching them the word of God.



Hence, in connection with the different branches of a common-school education, the Bible and Bible history form a principal part of our everyday instruction. And it is encouraging to perceive how quickly the Indian children grasp the truths of the Bible and remember the lessons thus taught them. Besides the religious instruction given in our everyday teaching, Sunday schools, prayer-meetings and preaching services are regularly held. These religious teachings have not been wholly in vain. The gospel of Christ shows its power unto salvation also among these people. The soil is a comparatively hard one, but it is not wholly unproductive. We earnestly desire to see more fruit of our labors than we have thus far been permitted to see, but we are not discouraged and are willing to labor on, trusting that the Lord in His time will give the increase.

One serious drawback both to education and missionary work during the past year was the exceedingly unsettled and excited condition of the Indians. This was partly due to the well-known "Messiah craze," and partly to the fact that the Government agents were there allotting them their lands in severalty and paying them part of the money allowed them by the Government. The consequence was that the Indians were the greater part of the time moving around, attending their "ghost dances," seeing after their land, and waiting to receive their money and spending it after they had received it. This materially interfered with both school and mission work. Very little could be done with them while they were in this excited and unsettled state. They were less willing to send their children to school and would not listen to anything apart from that which, for the time, was occupying their minds. This condition of affairs also had a very deleterious effect upon some of the young Indians who had been attending our schools and who had become professed Christians. They, too, were drawn away by the excitement, so as in part to indulge in the foolish and heathenish practices of their people. They were apparently too weak to withstand the strong pressure brought upon them, and they yielded and fell back.

The more settled the Indians will be the more educational, civilizing, and Christianizing work can be done among them. Hence we hope for a greater and better success and for more abiding fruit from our work after these Indians have settled on their lands: when the Government will withhold them their rations, will cease to treat and to feed them as paupers, and will oblige them to work for their own sustenance. The idleness of camp life is the great curse of the Indians. Let this be broken up and a great step in the melioration of their condition is made. All educational and spiritual teaching will miss its full benign object as long as the young Indian is not wholly separated from the pernicious influences of camp life. Hence we are persuaded to believe that, under the existent circumstances, it is better for the young Indians if he can be persuaded to go away from his people to some distant school where he is surrounded by a Christian atmosphere, and there be educated, than to teach him at home, where he is all the time more or less under the influence of those living in camp and doing next to nothing. This, too, will be different after the Indians have adopted a different mode of living. But for the present this seems to be the better plan—a plan which will not miss its good results, providing the young Indian can be induced to stay away a sufficient length of time.

Rev. H. R. Voth, who lives at Darlington, is the superintendent of our work in the Indian Territory. He has been connected with the work there almost from its beginning. For the last few years he has been the general superintendent. His health is, however, broken down, and our board has given him a six months' rest.

Mr. J. H. Schmidt has charge of the school and station at Darlington. Through his indefatigable energy and his prolonged experience with the Indians he has become a very successful teacher of Indian children. He had different ones to assist him in the schoolroom during the year. Our station at Cantonment stands at present under the supervision of P. Mouttet, formerly connected with our work at Darlington. Mr. A. S. Voth is the very efficient teacher at Cantonment. During a part of the year he had a young Indian girl, one of our former students, to assist him. She did quite well, but, to our sorrow, that dreaded disease—which has already robbed us of a number of our most promising young Indians—consumption, seized her, and, after a brief illness, she died. Her spirit has flown to that God whom she had learned to know and to trust, and her body lies slumbering in the grave upon the mission cemetery at Cantonment. She, as we trust, is one of the sheaves garnered from our mission.

The new station at the Washita River, started a little over a year ago, stands under the supervision of Rev. J. J. Kliever, formerly connected with our work at Cantonment. Rev. Kliever is an earnest worker, who has the good of the

Indians at heart. He does all in his power to better their condition. In establishing this station our idea was to start a day school. In this we have not been successful thus far. An attempt was made, but the Indians were not willing to send their children. It appears as if the time for a day school among these Indians had not yet come. In this particular, too, there will undoubtedly be a change after the Indians have become more settled. As they come to see the necessity of a better education and the advantages derived therefrom, as they must see it after they are obliged to care for themselves, they will also be more ready to embrace the opportunities offered them and send their children to school.

The contract school at Halstead, Kans., with Rev. C. Krehbiel, superintendent, is doing a good work. It had upward of 30 pupils the year round. All made good progress in their studies under the able teaching of Mr. H. L. Weiss. Here, as at our mission schools in the Territory, the pupils are required daily to do some manual labor outside of the schoolroom, under the supervision of an industrial teacher. Some of the larger boys and girls have proved themselves very proficient workers.

Besides the pupils attending the schools already mentioned, our board is sustaining two young Indians, a young man and a young woman, who are attending a boarding school for white people at Halstead, Kans., with the view of preparing them as teachers for their people. They are both doing well, keeping up in their classes with their white classmates. If they keep well and are spared to finish their education they will make efficient teachers, and may prove a blessing to their people. They are both decided Christians and lead an exemplary moral life.

The total expenses of our work during the past year amounted to \$10,784.03. Of this sum the school at Halstead cost us \$4,344.71. The remainder, \$6,439.32, with the exception of \$450.14 expended for incidentals, was expended upon the work in Indian Territory. Toward the support of the contract school at Halstead we received from the United States Government \$2,905.43. The balance, together with the other amounts necessary, were contributed by the church. Besides this much clothing, bedding, provisions, etc., was furnished and forwarded by churches, local mission and aid societies, and individual persons. Our treasury has never been overloaded, but thus far the Lord has at all times mercifully provided us with the amount of money necessary to carry on the work intrusted to our care. Our work has all along been a modest one, but we trust it has not been without a blessing for the poor, benighted, abused, and downtrodden Indian. When others are doing a great deal more for these people, we, too, would contribute our mite, that they may be brought to see the intellectual and spiritual light prepared for them by their Creator.

In looking back upon the past year we find much to be thankful for, and we would acknowledge our gratitude toward Him in whose service we stand and by whom we are permitted to do the work which is pleasing in His sight. We would thank Him for His blessings in the past and trust Him for His blessings in the future.

A. B. SHELLY, *Secretary.*

DECEMBER 28, 1891.

## METHODIST EPISCOPAL CHURCH.

### INDIAN MISSIONS.

The work for 1891 is the same as reported by the Board of Indian Commissioners for 1890, with the addition of the mission to the Navajos in Arizona and New Mexico. During the year this mission has been opened and a residence for the superintendent has been erected at Fort Defiance. The whole amount expended upon the mission is about \$5,000. The superintendent, Rev. F. A. Riggin, reports favorably, and is sanguine of success. He has had consultations with their leading chiefs, and they express great satisfaction at his presence, and assure him of their interest in his work.

Our expenditures for Indian missions in the several States and Territories have been during the year as follows:

New York.....	\$2,304
Washington.....	1,414
Michigan.....	1,240
Wisconsin.....	297
Navajos, Arizona and New Mexico.....	5,000
Total.....	\$10,255

We have provided for the opening of missionary work during the year 1892 at La Pointe Agency, Minn., to the Ukiah in California, and the Klamaths in Oregon. We have also erected a church for the Oneida Indians near Appleton, Wis., at a cost of about \$4,000.

During 1892 we hope to erect a church which shall also possess school facilities for the Navajos. Upon the whole, the work done during the year has been more encouraging than for a number of years past. We hope for still greater success in the future.

## METHODIST EPISCOPAL CHURCH (SOUTH).

### INDIAN MISSION CONFERENCE.

#### EDUCATION.

The following reports indicate the condition of our educational work in this field:

*Harrell International Institute.*—Harrell Institute during the past year has been more prosperous than in any year of its history. At the late meeting of the Mission Board at the General Conference, a change was made in the school from the Woman's Board back to the General Board of Missions, and Rev. T. F. Brewer remained as president. The tenth annual term opened September 2, with 8 teachers. Up to date there are 161 students enrolled. This result has been reached without any special effort to secure students from abroad. As the president reports, the reason for not making a strong appeal for students is the limits of the capacity of the building. By all means we think the building should be enlarged to meet the rapidly growing patronage of boarding students, the number of which could be doubled or more than doubled the coming year if the building were enlarged. We would heartily commend this institution to our people as in every way worthy of their patronage.

*Pierce Institute.*—The last session of Pierce Institute opened September 3, 1889, and closed May 24, 1890.

With the exception of the first two months the school was under the supervision of Rev. Frank Naylor.

The enrollment during the session, 88; the average attendance, 43.

The present session opened September 1, 1890, with Prof. A. R. Boone principal. Seventy pupils have been enrolled to date. The present attendance is 66. The outlook for the present session is encouraging. Pierce Institute is the property of this conference. We commend this school to our people and the public generally.

*Oklahoma district high school.*—At the last session of the Oklahoma district conference a proposition was submitted by said conference to the town of Norman looking to the erection of a suitable building for the establishment of a permanent high school. The proposition was accepted by the town, they agreeing upon their part to furnish 10 acres of ground adorned with shrubbery and ornamental trees, and to furnish a house on said ground to cost at least \$10,000. The church agreed to furnish the building with suitable furniture and a competent corps of teachers. The school opened temporarily in our church at Norman September 18, 1890, under the efficient supervision of Rev. J. T. Fariss and a competent corps of teachers. Sixty pupils have been enrolled to date. We heartily commend this school to the public generally, and would urge upon the people of Norman the great importance of the speedy erection of the promised building.

*Galloway College.*—We take pleasure in sincerely recommending this institution to the fostering care of the conference. We are committed to this enterprise by formal action and self-interest, the highest and best interests of young men of our church. We would therefore most respectfully request the presiding bishop to appoint an aggressive agent to collect, at as little expense as possible, the outstanding indebtedness, and also that the bishop provide for the payment of the salary of the principal to the amount of \$500. Also that the name be changed to Galloway Institute.

#### CHEROKEE DISTRICT.

Rev. M. A. Clark, presiding elder of the Cherokee district, sends the following report from his charge:

"The Cherokee district embraces all of the Cherokee Nation lying north of the



Arkansas River, except a narrow strip lying along the Arkansas and Kansas Valley Railroad from Fort Gibson to Van Buren.

"There are fourteen charges in this district: two stations and twelve circuits. One of these, Vinita, is self-supporting. Two of the charges, Paw Paw and Spring Brook, are wholly among the 'full-bloods,' and are served by 'full-blood' preachers.

"Since the last annual report four churches have been completed which were in process of erection at that time. Two are now being erected. Two parsonages have been built, and one is in process of erection. Many congregations yet worship in schoolhouses that are altogether unsuited for the purpose. Only last Sunday I held a quarterly meeting in a schoolhouse that did not hold over two-thirds of the people in attendance. Others no doubt stayed away because they knew such would be the condition. I am glad to state that our church is waking up to the importance of building houses of our own that will meet the demands.

"Assessments for the support of the ministry are larger and have been paid more punctually this year than ever before in the existence of this district. It is gratifying to know that the members of the Methodist Church are opening their eyes to the duty and privilege of supporting their pastors. The Scriptures on this subject have been unfolded to them by presiding elders and pastors. There has been a marked improvement. In the near future other charges will join the self-supporting list.

"The full-blood work is not in as good condition as it should be. I am sorry to state that they have been neglected, and we have lost in membership among them. One cause is the difficulty and expense of getting interpreters. The church has failed to produce men capable, spiritually and intellectually, of interpreting the word. We are making a greater effort this year to reach this class. At the last session of our conference Bishop Hendrix urged each preacher in charge of a work, wherever he could get a congregation of full-bloods, to get an interpreter and preach to them. I am glad to state that this is being carried out to a certain extent. I have a regularly employed interpreter this year for the first time since on the district. I am making an effort to have our discipline translated into the Cherokee language, with some prospect of success. We intend to hold several camp-meetings among these people this year."

#### ARDMORE DISTRICT.

Rev. J. N. Moore, of the Ardmore district, writes:

"The Ardmore district was formed about eighteen months ago by taking a portion of the Paul's Valley district and one circuit from the Choctaw district, forming a new district of eleven charges. At the last conference three new charges were formed, making thirteen in all. This district is about 100 by 50 miles, extending over an area of 5,000 square miles, lying in the southwest part of the Chickasaw Nation. The country is new; there are not many churches; we have to preach mostly in schoolhouses. There are but four Methodist churches in the district. We have ten parsonages, three of these having been built this year, and some valuable improvements made to some of the old ones.

"Spiritually the district is on rising ground. We are planning and laboring for a large ingathering this summer and fall. The Sunday-school cause is doing well, considering the circumstances. It is impossible to succeed at this point until we have more houses of our own."

#### M'ALESTER DISTRICT.

Rev. M. A. Smith, who has charge of this district, writes:

"This district is doing well under the circumstances. We are having good meetings at every point, and the work is prospering spiritually, but financially we are having hard times, owing to the failure of crops. I have urged the collection of necessary money, and am sure the preachers are making every effort to raise it. The district stands sorely in need of help. Notwithstanding these difficulties the district is increasing in numbers, and we have built a district parsonage at Atoka. We have also built a very neat church."

#### OKLAHOMA DISTRICT.

Rev. A. J. Worley, in charge of this district, writes:

"Our church is growing moderately. We would grow very fast if we could build church houses. We will likely need three more preachers on this district."

As long as we have to preach in dwellings, and occasionally a schoolhouse, it will take more men to cover the field than if we had churches. The Board of Church Extension can do but little toward meeting the real demand of this region. We have the best preachers, and we are doing more work than any other denomination, but they are building two churches to our one.

#### THE WILD TRIBES.

Rev. J. J. Methvin, our missionary among the wild tribes in the western part of the Indian Territory, in the following report presents the condition and wants of that new and interesting field:

As the time for an annual report from this field has come, I want again to represent the needs of the work and show what has been done, and what, with proper reinforcements, can be done. Within the bounds of this territory of the wild tribes there is a population of at least 10,000, most of whom are as veritable heathen, with a worship as crude, as can be found in the heathen world. More than a dozen tribes of Indians are represented on these reservations, all speaking different tongues or dialects. The Comanches, numbering 1,600, are located in the south and southwestern part of the reservation, both east and west of Fort Sill. We do sorely need a man located at Fort Sill. That is the headquarters for the Comanches. There they congregate in mass every two weeks to receive their supplies from the Government. The Kiowas and Apaches are located principally along the Washita River, east and west of the agency, at Anadarko. They together number about 1,700. My own work personally has been principally among them. I need another man here to aid in this work among these two tribes and another to open work among the affiliated tribes north of the river. Still another man is needed among the Cheyennes and Arapahoes, 40 miles north of here. For nearly four years we have been calling for these reinforcements, and notwithstanding \$1,250 was secured at our last annual conference for the support of two additional men among the wild tribes, we have not the reinforcements yet. "Hope deferred maketh the heart sick."

Since our last annual report we have not made the progress that we could hope for under other circumstances. Our difficulties have been increased by the strange so-called "Messianic craze" that has been deluding these people for the past twelve months. That delusion has been dispelled now by the truthful report of a young Kiowa, Ah-pee-ah-tone, who was sent by his tribe to the Northwest to investigate the whole matter. He returned recently and reported the new Messiah a fraud, and Sitting Bull, the apostle of this new Messiah, he denounced as an impostor. (This is the Arapahoe Sitting Bull, and seems to be the successor to the Sioux Sitting Bull who was killed.) While a few of the Indians continue their demonstrations yet the majority are satisfied with Ah-pee-ah-tone's report and are perhaps better prepared now to listen to our teachings. Notwithstanding this mad craze among the Indians, for the past three months our congregations have been constantly on the increase until our house will scarcely accommodate those that come and we shall have to enlarge or build another house. There is a greater interest manifest, more stirring of conscience by the preaching of the Word, a more intense attention. I have made application to the board of church extension for the money to build a church here. It may be, however, that the mission board will have to come to our help in the emergency. This being the agency for all these tribes, and where they often assemble in mass, we should have a house large enough to accommodate a considerable audience. As it is we have only a room 20 by 35 feet, a sort of church annex to the parsonage, in which to accommodate our congregation. I believe there is better prospect of triumph in this field than ever before if we do our duty. We are beset on every hand by difficulties—Indian superstition, infidelity of whites, Romanism, Mormonism, degrading influences of bad whites, the governmental management—but still God is in the work and in his providence overrules and will continue to overrule till Indians and men everywhere with universal acclaim shall hail Him king of kings and Lord of lords. In answer to our call for a Mexican preacher, Rev. Y. Y. Mercado was sent last spring from the Mexican border conference to do work among the Mexican population here. He has been doing good work since he came and in addition to the Mexican members we already had, four more of the most substantial Mexicans have united with us. Others are waiting to be received. Brother Mercado has recently been sent to make his headquarters on Little Washita, 20 miles southeast of here, where during the past year we have built a new church and which is located central to the Mexican population and convenient also to the Comanches,



among whom also he is to do work. Last June the district conference for this district was held here, at which much interest was manifested by both the Mexicans and Indians. During that meeting fourteen applied for church membership, more than \$400 was contributed to church enterprises, and a quickened impulse given to our work. Reverses came when the Messianic craze maddened the Indians, but now in spite of that and all the other hinderances I think we are getting back our own with usury. And so the work will go on, but let me close this report by saying we must have reinforcements in this work among the wild tribes.

While the patronage of the school here belonging to the woman's board on account of the Messianic craze has not been as full as we had wished, yet it has been doing most efficient work, and if properly nurtured will in the near future be an instrument of much usefulness here.

#### MORAVIAN.

With regard to the Alaska Mission the following have been the main events of the year:

Capt. Pratt, of Carlisle, having kindly consented to admit to the school in his charge the Eskimo boys, George and David, whom Sister Bachman had brought with her when returning from Bethel, they were taken thither by the president of the society in September, after having visited Nazareth, Lititz, and Lancaster. The cost of their education at Carlisle has been largely borne by private subscriptions. During the winter the health of George became precarious, and Brother and Sister Bachman kindly received him into their own home. Dr. Estes, of St. Lukes Hospital, South Bethlehem, was so good as to interest himself in the case, and pronounced it catarrh resulting from the influenza. The trouble succumbed to his skillful treatment, and in May the vice-president of the society took the lad back to Carlisle. The reports of David have been favorable, as regards both health and attainments.

On June 5, after having visited the Ramona Mission in California, Brother Bachman left San Francisco in the *St. Paul*, for an official visitation of Bethel and Carmel, accompanied by the good wishes and prayers of the society. Letters received recently announce his safe arrival and welcome by Brother Weber, at the mouth of the Kuskokwim.

The annual report for Bethel shows a gratifying evidences of constant progress, though the school had to be closed in February owing to the scarcity of food for the natives. Especially noteworthy was the conversion and public confession and profession of faith of the "Mountain Boy," a former leader of the opposition to the gospel, who has since become a faithful Christian worker. Christmas was observed on the part of the native members by acts of liberality to their poorer countrymen. The establishment of Christian family life has largely engaged the attention of the missionaries. The giving up of heathen practices on the part of whole villages is a hopeful sign. The influenza wrought sad havoc amongst the natives, and Brother Kilbuck appeals for the volunteering of some one qualified to serve as a medical missionary. The statistics for the year ending May 30, 1891, give 26 communicants, with a total membership of 58. The school had 25 pupils, 9 of whom were classed as Moravian, and 16 non-Moravian.

The report of Carmel states that the persistent opposition of the Greek priest and of the trader continued to hinder successful missionary work and reduced the attendance at the school to an average of 9, all being boarders. A member of Frank Leslie's Alaskan expedition spent the winter with our missionaries here. Brother Wolff was privileged to pay a visit of 18 days' duration to the missionaries at Bethel, proceeding by dog sleighs in February, and being twenty-four days on the way thither.

The time of both Brother Kilbuck and Brother Wolff was largely given to the work of the eleventh census, the provincial elders' conference having consented to their accepting appointments as special enumerators.

With regard to Alaska the following yet remains to be noted:

On June 11, at a special meeting the board considered a proposal from Dr. Harris, the head of the Department of Education at Washington, urging the commencement of a school at Togiak, and promising a contribution of \$1,000 from Government, if the board could guarantee to enter into a contract for the establishment of the school before June 30 of the present year. After it had been established, further aid would be granted on terms similar to those governing the grants to the schools at Bethel and Carmel. After earnest consideration of the proposal, the following resolution was unanimously adopted: "That while



acknowledging the kindness of the Commissioner of Education in seeking to place the sum of \$1,000 within our reach, although intending in all likelihood to found a third station before long, we are not now in a position to honestly enter into a contract with Government to this effect, especially in view of the official visitation by Brother Bachman now in progress."

At the time of Brother Bachman's visitation the Potraro Mission was in a favorable condition. The agent of the Government is on good terms with Brother Weinland and our Indians, and shows them much kindness. The mission property is in excellent order and the spiritual work of an encouraging nature, with opportunities for wider usefulness opening up throughout the reservation in connection with the work of the Woman's Indian Auxiliary Association. In May, Sister Mary Marsch, of Hopedale, one of five volunteers who answered a call for help, was appointed to assist at this station and duly arrived at her destination, being heartily welcomed by Brother and Sister Weinland.

The statistics sent by Brother Weinland recently give 15 communicants and 11 baptized children, with a total of 33 in church connection. Brother John Morongo, the interpreter, is his efficient helper. The Sunday-school has a total of 37 scholars and 3 teachers.

J. TAYLOR HAMILTON, *Secretary.*

## PRESBYTERIAN FOREIGN MISSION BOARD.

### MISSIONS AMONG THE INDIANS.

#### DAKOTA MISSION.

The history of the past year has shown most conclusively the power of Christian missions amongst the Indians in preserving the public peace. The excitement of the ghost dance and the horrors of war have prevailed exactly in inverse ratio to the efforts which have been made to Christianize the tribes. The agencies and the camps where mission schools and mission chapels are things almost unknown, or are as yet comparatively strange and novel features of the scene, have been the localities where fanaticism, revolt, and bloodshed have prevailed, while among those tribes of the Sioux where our missions have been longest established, the Indians have stood like a rock, unmoved amidst the prevailing excitement and war. And even at those stations where but a minority of the Indians had been brought under missionary influence, the emissaries of the wilder tribes tried in vain to light the fires of fanaticism. The general statement is most instructive—that of the 1,100 Presbyterian communicants among the Sioux, only 1 man, and he from Pine Ridge, the very centre of the whirlwind, was to be found among the hostiles during the past year, and only 1 joined the ghost dances. Among the Indians grouped around the Yankton Agency, where the missionary influence has been long at work under the direction of our veteran, Rev. John P. Williamson, every attempt to start the ghost dance utterly failed. Some of the heathen Indians from this point visited the dances elsewhere and came home under not a little excitement, but the public sentiment organized around the groups of Christian Indians was too strong for them. They saw it futile to attempt to kindle the excitements of superstition and war among their neighbors. The 600 Christians gathered in the churches absolutely controlled public sentiment.

At Lower Brulé Agency, another of our mission stations, there were many wild restless spirits, and the ghost dance obtained quite a headway for a little time, but no hostilities whatever were even attempted, and the ghost dance itself was stopped without serious trouble. The 50 Presbyterians, and a still larger number of Episcopalians found there, stood like an immovable wall.

As for the Indians at Flandreau, they were interested in the Messiah craze only as other Christians throughout the country were. Or, if more deeply concerned, it was because several members of their church were actually away among the heathen Indians, teaching and restraining them. One of the elders of the church had just gone to teach in Sitting Bull's camp a few weeks before the tragic death of that chief.

Even at Pine Ridge itself, the station most recently established, and where there were but thirteen communicants, and they not yet organized into a church, the entire band, with one exception, were loyal and were even active in preserv-



ing law and order. One man only was swept away by the wild excitements around them, and neither bribes nor threats could drag them to the hostile camps.

#### THE PRESENT STATE OF THE MISSION.

There are now to be found among the Dakota Indians, in the stations of the Board of Foreign Missions, 3 ordained missionaries, 3 single ladies acting as missionaries, 4 ordained native preachers, and 13 native assistants and teachers; the churches number 10, with 518 communicants, 73 having been added to the churches during the past year; 287 children have been in the mission schools. It will be seen, therefore, that the year, notwithstanding all the disadvantages under which the missionaries have labored, has been one of most encouraging progress.

Mr. Williamson writes from the Yankton Agency:

"The attendance on our church not only holds its own, but still increases. We purchased last month two dozen chairs to fill up the aisles, and still we had to send out and bring in others. At our communion the first Sabbath of the new year, three entire families stood up and were all baptized in the name of the triune God. We noted it as rather a pleasant fact that in one of these families where there were three children, two were twin boys, named by their parents Peter and Paul.

"There has been little change in our native laborers, who have been the principal means of gathering in these converts, and who still minister to them. By the appropriation of \$500 from the board, added to a little over \$100 raised by the Indians themselves, we had the pleasure last fall of erecting a beautiful chapel for Cedar Church, and that little community of believers is greatly strengthened. This is the only building erected on my field this year.

"As to the Flandreau field, I reported a year ago that the scattering of that community seemed imminent on account of their relation to the Sioux treaty. I am happy to report that through the zealous efforts of Rev. John Eastman (their intelligent and practical pastor) arrangements have now been made by which the Indians will not only remain at Flandreau, but will be in much better condition as regards their lands than for a number of years past. A number of Indians who had left that locality are returning, so that the prospect there has been very much improved.

"At Lower Brulé Agency the Indians are still left in uncertainty as to their permanent location, but provision has been made by Congress for the appointment of a Commission, who it is hoped will soon settle the matter. Our people there who have been so long without a house of worship must then be aided in building a church."

The work at Poplar Creek, in Montana, was under the care of the Rev. Mr. Williamson most of the year, but last September Rev. E. J. Lindsey and his wife took charge of the station, and the whole outlook is more hopeful at that point than it has been for a long time. Mrs. Lindsey, a granddaughter of that pioneer of all Christian missions among the Sioux, Rev. John Williamson, M. D., was for many years a teacher at our mission station at Yankton Agency, and her knowledge of the Dakota language and lifelong familiarity with the Indians have made her an invaluable helpmeet for her husband in their mission field in Montana.

There remains to notice only the station of Pine Ridge itself, which has been the scene of Indian war during so much of the past year. The general turmoil, of course, seriously interfered with all mission work. Mr. Sterling writes:

"While our members have not generally been affected, our fair-sized congregations at the different camps became very much reduced during the excitement of the summer, and during the time of the active hostilities services were almost entirely suspended. The various centers of our mission's work proved the very centers of conflict and of bloodshed. Pine Ridge, Porcupine Creek, White Clay, and Wounded Knee, which were all familiar names on the lips of our missionary laborers, being the very stations where they were conducting their schools and Christian services, passed from the records of missions into the annals of war."

So far as mission property is concerned, we are thankful to say that but one of our chapels, that at White Clay, was destroyed. Wounded Knee chapel, although on the battleground itself, was untouched, while all other buildings in the vicinity were more or less injured. Our buildings on Porcupine Creek were also uninjured. "This place," says Mr. Sterling, "seems to have been the dividing line between the work of destruction and God's work of restraining power. All the missionaries were kept safe and were not generally frightened during the hostilities. The blessed assurance that 'the angel of the Lord encampeth

round about them that fear Him, and delivereth them,' was our strength and comfort.

"It is hard to predict the future of our work; indeed the first question is, whether or not the war is really ended." Mr. Sterling proceeds to say that future quiet, in his judgment, depends upon the faithfulness with which the new pledges made to the Indians are kept, and the firmness of control which is maintained over the insubordinate. He also points out the necessity of giving the Indians some employment. Amongst a mass of ignorant idlers every excitement, every wild suggestion, finds a fruitful soil. He is convinced also that the ghost dances should be prohibited, and not less rigidly the Omaha and other dances known among the Indians. He states it, however, as his conviction that the "surest, the most complete cure for all such disturbances as this year has witnessed, is the earnest prosecution of Protestant mission work. There is no more conspicuous lesson from this year's experiences than the civilizing power which goes with the preaching of the gospel to these people." Mr. Sterling, as well as Mr. Williamson, points out the palpable contrast between the conduct of the heathen Indians during this excitement, and that of those who had become Christians or had come under Christian influences, and he entertains the highest hope of reward for the labors of Christian missions among these tribes. He writes: "The loyalty and Christian character of some of our Indians have shone out with greater brightness than before. Only one of them united with the hostiles." He declares that there is no more absurd conclusion drawn from the difficulties of this past year than classing all the Indians as "Red Devils," and asserting that it is useless to try to do anything for them. "I have no hesitation," he writes, "in saying that one who knows the history of past mission work among this people, and who is patient, and will adapt himself to the methods required for continued labor here, can not pursue this work without being full of the brightest hopes." He speaks especially of their expectations from the promising young men whom God is raising up from the native church, mentioning three of these youth who are now pursuing a thorough course of study for the Christian ministry, and two others who are looking forward to the same work.

The native missionaries at Pine Ridge have all done faithful service throughout the year. Miss Dickson and Miss McCreight, who have been stationed at Wounded Knee, did not desert the mission even in its darkest hours of danger and fear, when strong men were seeking safety for their families and for themselves. They patiently continued in the work during peace and war, faithfully warning the evil-disposed, cheering and strengthening the weak, and assisting in tender ministrations to the sick and wounded.

We regret very much to say that the Rev. Mr. Sterling feels compelled, for reasons beyond his control, to withdraw from mission work among the Indians, and has recently accepted a call to a church.

#### NEZ PERCÉ MISSION.

The only missionaries directly employed by the board in the Nez Percé mission are Miss Sue L. McBeth, residing at Mount Idaho, and Miss Kate McBeth, at Lapwai, though Rev. G. L. Deffenbaugh, of Cœur d'Alene City, formerly a missionary of the board, continues to render important service in connection with the Indian work, and especially as acting treasurer of the mission.

Of the native ministers employed, three, namely, Rev. Messrs. Wheeler, Lindsley, and Pond, are installed pastors. Rev. Messrs. Lawyer, Whitman, Williams, and Hayes are stated supplies. Rev. Messrs. Hines, Parsons, and Montleth are without charge.

Two stations of the Nez Percé mission, Lapwai and Kamiah, were established before the massacre of Dr. and Mrs. Whitman and others in 1847, and shared the disturbance which that sad event caused in the mission work among the Nez Percés. Lapwai was established in 1836, and Kamiah in 1838. Something had been done, also, at Wellpinit in 1837. The other stations—North Fork, Meadow Creek, Umatilla, and Spokane River—have been founded since 1880.

The work of Miss Sue L. McBeth is directed, as heretofore, to the education of young men for the ministry and for the eldership in the churches. Each department is important, as the churches could not prosper without the support of a native eldership. All the work accomplished under the direction of the board is carried on in the vernacular language. The Misses McBeth have great familiarity with it, and undoubtedly get nearer to the people in sympathy and in effective influence from the fact that they employ it exclusively. The pastors and supplies all preach to their congregations in their native tongue. Valuable as the agencies are that are acquainting the Indians with the English, the language



of their country, there are still peculiar advantages which attend that direct work in the Indian language, which alone gains real access to the adult portions of the Indian communities. The Indians love their language, and it is only in their own tongue that any race of men can best be taught to worship God.

In the theological training school of Miss S. L. McBeth 6 students have been under instruction much of the time. Miss McBeth also has a class of 6 native women. In this department she is assisted by Mrs. C. Shearer, a resident of Mount Idaho. Miss Kate McBeth's school at Lapwai has numbered 9 pupils, but in addition to this she has carried on various labors in the families of the Indians round about Fort Lapwai, at the same time devoting herself to the work of the Sabbath school. She has succeeded in arousing a good deal of interest among the young people at Fort Lapwai, and has organized a Christian Endeavor Society.

The removal of the Government school from the north of Lapwai Creek to Fort Lapwai has seemed to render it desirable to remove the church to the latter place, as the young connected with the Government school constitute a large and interesting portion of the congregation, and also an excellent field for Sabbath school and missionary work. There are, however, some obstacles in the way of procuring a proper site at the new location. Efforts are being made to this end, but nothing has as yet been consummated.

The total membership of the seven churches is 796. During the year 43 have been received into communion and fellowship. In the Sabbath school are 234 pupils. For religious purposes \$672.26 have been contributed. This certainly is an exhibit worthy of imitation by the church at large. Considering the poverty of this people, the average of their contributions is certainly high. It amounts to about 84½ cents per member. This seems the more creditable when we consider that the year 1890 was one of great drought, and many of the Indians had great difficulty in gaining the bare necessities of life.

The past year has been signalized by valuable services rendered to the Nez Percés and to the mission by Miss Alice Fletcher, agent of the Government for the distribution of land in severalty to the Nez Percé Indians. She has been instrumental in securing valuable allotments of land for two or three of the most important churches, and is still using her influence for the permanent establishment of the Lapwai church in a more available situation. Miss Fletcher having spent several of the summer months at these various stations and having become thoroughly acquainted with the work, its methods, and its results, has rendered a kindly service to our faithful missionaries in commending them to the fuller confidence and sympathy of the Christian women interested in the Woman's North Pacific Presbyterian Board of Missions. Through the personal gifts of different individuals provision has been made for the removal of the Lapwai church edifice to a new and more available site, if such site can be secured, and for the erection of small houses for Miss McBeth and for the native preacher at Fort Lapwai. The Kamiah church edifice was repainted and otherwise improved during the year, through the generous gift of a friend in Pittsburgh, Pa.

Altogether, the outlook of the mission among the Nez Percés is most favorable.

#### SENECA MISSION.

On the Alleghany Reservation Rev. Messrs. Trippe and Hall have held regular services in the Indian churches. Though there have not been large accessions to the churches, yet 30 have been received during the year, and there has been a gain of 21 over all losses by death or otherwise. The total membership reported for the churches under Mr. Trippe's care, namely, those of the Alleghany, Tonawanda, and Tuscarora Reservations, is 226. There are five church organizations and four church buildings. Contributions for the year have amounted to \$412. One native preacher is engaged upon salary, and four are laboring gratuitously.

The Indians have been relieved during the last year from anxieties caused by a fear of hostile legislation at Albany, but there are some reasons to believe that efforts may be renewed to secure possession of their lands, or at least those which are considered most valuable. There is continued reason why the friends of the Indians in the State of New York should cultivate and diffuse an enlightened and friendly sentiment in regard to these people whose heritage we have received and now occupy, and should pray that all schemes designed to dispossess them of their homes may be thwarted. There is probably as good a degree of receptiveness to the truths of the Gospel among these people as in the average of white congregations in the State. From year to year goodly numbers are gathered into the communion of the church, and there is every reason for in-

creased interest in the temporal and spiritual welfare of these wards of the State, to whom so great a debt of gratitude is due.

At Tonawanda Reservation, Rev. John McMaster has preached in the Indian church once in two weeks and has found a good attendance and a fair degree of receptiveness to the truth. The Tonawanda Indians have been greatly distracted during the year by the contest between the two rival parties, the Christians on the one hand and the pagans on the other, in the appointment of chief and officers of the tribe. The matter has been finally placed in the hands of a referee, whose decision has been rendered in favor of the Christian party, as those who had legally elected their officers. It is a question whether the Indian nature is favorable to an entire and peaceful acquiescence in such a decision.

On the Alleghany Reservation at Jamisontown Rev. William Hall, who has passed the limit of four score years, has preached every Sabbath but one during the year, driving some distance for the purpose. "Faithful unto the end" has been his motto. He had leave of absence during the year to visit a daughter in California, but before the visit could be made she had passed to her heavenly rest, and the disappointed father remained at home.

Mr. Trippe, in his report, speaks of a new center of influence having been opened at Cold Spring on the Alleghany Reservation. The people have shown a disposition to attend upon the preaching of the Word.

From Rev. George Runciman we have received the following report:

"During the present year we have held five regular services every Sabbath, and many through the week, sometimes as many as five on a single day. The result of all these meetings is a deep, spiritual interest and the coming forward of 43 persons who have united with the church on profession of their faith in Christ. These have all made a clear confession before men. God has richly blessed us, yet we feel that our influence is not as wide-reaching as it ought to be. We have only worked two centers, one around the church and the other around No. 1 schoolhouse. We have on our roll of attendance at church 141 persons. Our membership is 110. We have added during the year 43; dismissed 7 by death, and 12 by letter. Our attendance at the schoolhouse has been 66, so that we reach 207 persons. We have given to the Foreign Mission Board \$22, to Sabbath-school work \$7, and to our own Sabbath school for papers and lesson-leaves \$36.12. The great majority of those who have been received are young people. If these prove faithful there is a rich blessing in store for the reservation.

The coöperation of Mr. and Mrs. Valkenburgh, the superintendents of the Thomas Orphan Asylum, has been continued. They have been a very great help to Mr. Runciman in his work, and the pupils of the asylum, about 100 in number, have formed an interesting portion of the congregation and the Sabbath school.

Two or three different points on the reservation have been occupied with religious services in addition to the regular work in the commodious church edifice provided for the Cattaraugus church. The schools which are maintained for the benefit of the different reservations of the Senecas have remained under the direction of the State, by whose provision they are wholly supported. Satisfactory work seems to have been done by the teachers in these schools. Although it is not of a directly religious character, it has maintained a high moral tone, and harmonious relations have existed between the teachers and the missionaries. Mr. Trippe mentions one Christian woman of Indian blood employed by the State as a teacher, whose religious labor and influence have been very marked.

But for the dangers of hostile legislation, designed to deprive the Indians of their vested rights, the outlook of the New York Indian tribes would be auspicious. Considering the entire work of the Seneca Mission, while there have been many discouragements there is much also to encourage, and the total number received into communion of the churches is considerably above the average of the Presbyterian Church at large.

#### Statistics.

Ordained missionaries .....	6
Ordained natives .....	12
Female missionaries .....	10
Native teachers and helpers .....	30
Churches .....	29
Communicants .....	1,650
Added during the year .....	189
Boys in boarding school .....	19
Girls in boarding school .....	21
Day schools .....	7
Boys in day schools .....	120
Girls in day schools .....	127
Total number of pupils .....	287
Pupils in Sunday schools .....	750
Contributions .....	\$2,383



## PRESBYTERIAN SOUTHERN MISSION BOARD.

E. WHITTLESEY, Esq.:

Yours asking for 2 copies of our last Indian report is at hand. I regret that I have no printed copies to spare.

Our last annual report for year ending March 31, 1891, to the General Assembly, Presbyterian Church, United States (Southern), showed:

"(1) That we had charge of the Armstrong Orphan Male Academy, Choctaw Nation; 56 orphan boys; 1 principal; his wife, matron; 2 assistant teachers; expenditure by us, \$2,100.

"(2) One lady missionary; also a teacher, among the Alabama Indians, Polk County, Tex.; expenditure, \$100.

"(3) We had 8 ministers, besides the principal of Armstrong, as missionaries to Choctaws and Chickasaws; expenditure, \$4,605; our total expenditure, \$6,805.

"(4) Presbyterian communicants, whites and Indians, 637.

"Yours truly,

"J. N. CRAIG,  
"Secretary."

## PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

## WORK AMONG THE INDIANS.

The quality of our church work among the Indians was subjected to a severe test during the uprising among the Sioux in South Dakota in the early part of the year. Our mission was almost in a state of siege for months, while the hostile demonstrations were going on in their vicinity, yet the bishop and his co-workers stood at their posts and carried on the work without intermission, and the Christian Indians were unfaltering in their faith and manifested their Christian love in works of charity to those who were wounded in battle. The Indians at Pine Ridge did not forget during their own trials the heathen in far-off lands, but sent to our treasury a gift for foreign missions. The Chippewas in Minnesota, the historical enemy of the Sioux, remembered them and sent alms to their brethren in the Christian faith.

The work in South Dakota has had another trial in parting with the bishop for several months. Bishop Hare, obeying the call of the church, went to Japan in March to administer the work there for a period. Returning at the end of six months, he met a convocation at Rosebud Agency, where 1,500 Indians were gathered. The offerings of the women amounted at that time to \$800, and those of the young men to \$170, gifts for various works, and among them for missions in China and Japan. Much work among the Indians is in dioceses which, unhappily, are not required to report in detail to the board. That portion which is under Bishop Hare is treated in this report.

## NIOBRARA DEANERY.

The year has been one of extraordinary trial. A religious delusion, known as "The ghost dance," took possession of a large number of the heathen Indians at a time when discontent at the disappearance of the old Indian ways, sadness of heart caused by the remarkable prevalence of disease and death, and a sense of wrong produced by delay in the fulfillment of the promises of the Government, accompanied by hunger in some localities, made these heathen Indians peculiarly impressionable. The Christian Indians, on the whole, maintained their stand with praiseworthy patience and fortitude; but the dancers reached a state of exaltation approaching frenzy. Restraint only increased their madness. They were well armed and donned a sacred shirt of talismanic power. Insubordination broke out on several occasions. The authority of the agent and of the native police was overthrown. The civilized Indians were intimidated. Alarm spread everywhere. No one knew what was coming. The military were summoned to the agencies. Their appearance did not dampen zeal, but fanned the flames, and the craze was not arrested until the sanguinary results of the encounter on Wounded Knee Creek forcibly dispelled the illusion and dashed the hopes of the leaders.

While these disturbances have, of course, made the year one of special trial for the Indian mission, they have made its merits shine the brighter. The mission-



aries, foreign or native, were able to keep at their posts, except a few native helpers, who were compelled to move from exposed points by Government authority. Our boarding schools, even those in charge of women only, and even those schools nearest the points of greatest excitement and most exposed to its influence, kept on their usual round of domestic industries and school-room work, and were felt to be centers of order, confidence, and peace. And, while a number of Indians nominally Christian, undoubtedly gave way to the seduction of "the dance," the record of the Christian Indian as a whole has been very honorable. It was they who really bore the brunt of the heathen onslaught, and they stood it with a patience and hope worthy of the highest praise.

#### BOARDING SCHOOLS.

Notwithstanding the disturbances which affected a large part of the Indian country, and the alarm which prevailed throughout it, the attendance at the boarding schools was larger than ever before. A confidence was maintained among the parents of the pupils and among the pupils themselves, which no alarming reports nor military proceedings near by could overthrow; and, though "all out doors" is home to an Indian child, none of the pupils decamped or were decoyed or withdrawn. In some of the schools the return of the pupils after vacation was marked by some irregularity, which indeed can hardly be avoided, but setting this aside the average attendance has been as follows :

St. Paul's school .....	46
St. Mary's school .....	50
St. John's school .....	48
Hope school .....	43
St. Elizabeth's school .....	27

This attendance is far in excess of the scholarships maintained, and I earnestly trust that friends may be raised up to provide for the children who as yet have not found friends to support them. I hope, too, that those friends who have been wont to send boxes to the schools will still continue their labor of love.

The Indian women still show devoted attachment to their work as helpers. The report of the general secretary for the Niobrara Deanery shows that thirty-three branches reported to her, and that the aggregate of their contributions was \$722.40.

WILLIAM H. HARE,  
*Missionary Bishop of South Dakota.*

#### UNITARIAN MISSION BOARD.

The Montana industrial school for Crow Indians has averaged during the greater part of the last year from 52 to 55 pupils, about equally divided between boys and girls. More than usual attention has been given to manual training. The great increase in the rainfall during the past summer over that of previous years has enabled us to secure much better results in farming. Between five and six hundred bushels, many tons of root crops, and a large amount of hay have been harvested. Besides, during the summer substantial improvements in the way of re-flooring our buildings, sheathing the walls and ceilings have been carried out at a cost of over \$700. Rev. William W. Locke, of Boston, a man of thorough technical training, whom we sent out to superintend this work, reports that he found our pupils his sole helpers, thoroughly handy, industrious, and obedient to orders. The labor they performed under his direction and instruction gave them much valuable experience. At the same time the girls in the school receive a daily training in sewing, chamber and general housework, and in preparing food for cooking, while alternating such employment with a regular elementary instruction in the ordinary branches of common education. An evening school for all the pupils is maintained, in which the constant purpose is kept in view of imparting general information, practicing singing, and inculcating social, national, and religious obligation.

Some encouraging signs are showing themselves of a disposition on the part of the adult Indians to aid the efforts of the school in behalf of their children, by drawing from the agency articles of clothing, etc., that will be of use to their children, instead of looking out for themselves alone. Every effort will be made to stimulate this spirit.

FRANCIS TIFFANY.

PROCEEDINGS OF THE BOARD OF INDIAN COMMISSIONERS AT  
LAKE MOHONK CONFERENCE.

FIRST SESSION.

WEDNESDAY, October 7, 1891.

The ninth annual conference on Indian affairs was held, through the hospitality of Mr. A. K. Smiley, at the Lake Mohonk Hotel, Ulster County, N. Y., October 7, 8, 9, 1891.

The conference was called to order by Mr. A. K. Smiley, at 10 a. m., after prayer by Rev. R. S. MacArthur, D. D.

Mr. Smiley thanked the members for their attendance. He had sent out invitations to 450 persons, 163 of whom had responded and were all present, or would be during the week. He expressed his desire that the spirit of the conference should be right. While the largest opportunity would be allowed in the expression of opinion, he hoped that they would arrive at some harmonious conclusion. The influence of the conference depended on the unity of action. Last year, said Mr. Smiley, we were favored in having as president one who ably took the place of him whom we so much loved and honored. We have always had as president here the chairman of our Board of Indian Commissioners. Dr. Gates is the chairman of that Board; and, as he presided last year, I will nominate him as chairman of this conference. Mr. Smiley then put the vote, and Dr. M. E. Gates, president of Amherst College, was unanimously elected president of the Mohonk Conference.

ADDRESS OF PRESIDENT GATES.

Ladies and gentlemen, friends of the Indian: If I were to ask you, as I assume the duties of the trust which you impose on me, the customary question, "What is the pleasure of the meeting?" you would answer as one voice, "Our pleasure is the immediate and full preparation of all Indians for the duties and privileges of Christian citizenship in the United States." That, it seems to me, is the point in this reform at which we have now arrived—substantial unanimity in the conviction that there must be immediate preparation (even if it be preparation through some necessary failures and mistakes)—an immediate preparation of the Indians for citizenship in the United States.

NO MORE "WARS" WITH INDIANS.

As we look over the events of the last year, there are two facts that seem to me to be sources of especial encouragement. You may be surprised that the chief event from which I draw encouragement, as we look back upon it, is the outbreak in Dakota. The history of that event shows that it was managed as nothing of the kind has ever been managed in the history of this land. The time for any talk about a war between the Indians and the United States has forever passed. Hereafter we may deal with the Indians as rioters or murderers, if we must, by the forms of law. We may deal with the red men who are murderers and rioters by the same forms of law which we use in dealing with white men. The time has come when the United States Government is no longer to allow itself as a great power, on the one side, to declare war against a tribe of Indians as a foreign power, on the other side. The time for that method of dealing with Indians has forever passed. We can hereafter deal with them as they should be dealt with, not with each tribe as a little *imperium in imperio*, but with Indians as men and women dwelling upon our soil, subject to and supervised by the central Government, where they are not yet intrusted to the States, and to be governed by law. I think that the Dakota disaster shows that we shall not need to have taught us again the lesson of the difference between savagery and civilization. As we watched the progress of the dances that began these disorders, as the reports of eye-witnesses came to us, we saw the evidences of that peculiar narrowness in the field of vision that must attend upon savagery. We saw, when the passionate,

superstitious sense that they had been wronged took possession of these men, it shut out everything else. We saw that for one brought up in the atmosphere of Christian civilization to enter the consciousness of the savage at such a time is almost as impossible as it is for us to get behind the great, blue, limpid eyes of the ox as he chews his cud in the pasture, and know how the world looks to him.

There is a tendency in the savage mind to dwell on one idea, especially on the thought of wrong that has been done to him, until this idea dominates the whole being in a way that we, who are open to higher ideas, can not understand. If we have a little piece of ice to deal with, we say that artificial means may be used to melt it off and get it out of the way; but when we meet such great masses of snow and ice as the blizzard left about our houses a few years ago, we say, "It is of no use; we must let the sun do this work!" So, when we see the latent power of resistance in savagery, the latent power for evil so easily kindled into action, we feel that there is but one hope: this mass of savagery must be broken up and dissolved. Light and heat must be got into it. It has become a profound conviction that the only way to deal with the Indian question, the way to solve it, is by the education, the Christianization, of the whole race. In that war in Dakota—if you call it a war—the heroes were not the young braves who were anxious to take scalps, nor the men of our own regular Army, not Gen. Miles, nor his assistants, thankfully as we recognize the wisdom of their strategic movements and their wise decisions to prevent bloodshed by firm delay in attack. The heroes, after all, were Dr. Eastman and his wife, Mrs. Elaine Goodale Eastman, as they cared for the wounded, and the Christian Indian men and women who held faithfully to their principles and to their convictions of duty through that period of intense excitement. It is these actors in that drama that we need to honor.

"STANDING ARMY"—SCHOOL-TEACHERS!

Therefore it seems to me that there are two points which we want to keep constantly before us during this conference. First, the time for fighting the Indian tribes is passed. There may be Indian riots to be quelled; let us have no more Indian "wars." We do not believe in a standing army, but it should be an army of Christian school-teachers. That is the army that is going to win the victory. We are going to conquer barbarism, but we are going to do it by getting at the barbarians one by one. We are going to do it by that conquest of the individual man, woman, and child which leads to the truest civilization. We are going to conquer the Indians by a standing army of school-teachers, armed with ideas, winning victories by industrial training and by the gospel of love and the gospel of work.

The supreme question is the question of education. Napoleon said, "The only victories worth winning, the only victories of which we need never be ashamed, are those won over the domain of ignorance by the dissemination of ideas." Wonderful testimony from a man who knew the victories of force, who talked of "cannon's meat," as he called for the husbands and brothers of the French women. He summed up the experience of his life in that saying: "The only victories worth winning are those won over ignorance," by the progress of ideas.

A COMPREHENSIVE POLICY OF EDUCATION.

How are these victories to be won? What reason have we to hope for more substantial progress now than past years have seen? We have often said, as we have met here, "If we only had something like a comprehensive, far-seeing, progressive policy of education, an adequate system of schools for these Indian people! We now have such a system; and it is directed, I believe, by a wise, a clear-headed Christian man, who has the courage of his convictions, who does not fear to express them everywhere, who is showing marked qualifications for his work, and is developing that power of patience and forbearance which is so essential in dealing with the working out in administration of a great moral question, when you come face to face with legislative and executive delays. He is getting a wonderful development from experience along these lines, as any man must who works through our "circumlocution office." We can speak of our gratification that such a man is in this position, and our hope that there may be a permanent carrying out of a firm policy. We have before had superintendents and commissioners who were men of broad views and comprehensive plans; but, when they were well started in carrying out their plans, too often they have been put out of office, in the interest of spoilsmen, and all the good that had been accomplished has disappeared. All their attempted reforms have fallen into ruins like a toy



castle built of cards, until (excepting Gen. Whittlesey and Gen. Fisk, neither of whom I ever yet heard express a sentiment or a thought that was not full of high courage in this reform) there was hardly any other man of experience in our work who has not at times felt that it was useless to struggle, and that, if we held on in the work, we did so as a work of stern duty, and not with high hope or ground for encouragement.

#### CIVIL-SERVICE REFORM IN THE INDIAN SERVICE.

Under these circumstances, we have repeatedly petitioned the Executive and Congress to give us civil-service reform rules in the Indian Bureau. You will remember a conference here some years since, when that was earnestly debated, and a special commission went to Washington to urge it on the President. Every administration has promised much, but we have not seen anything actually accomplished until quite recently, when there centered at Washington requests from many sources. At the close of the last meeting of the Indian Commissioners at Washington, in January last, at a conference with President Harrison, he expressed to us his sincere desire to do the right thing in this matter, and his purpose to act soon. We have now the beginning of reform in the service, and a promise for permanence for good men and good measures. In this there is great cause for hope. Our superintendents of schools, teachers, matrons, and physicians, since October 1, come under the classified civil service. The examinations provided show how completely wise regulations may disprove the assertion that civil-service reform means a school-boy examination which calls only for quickness of wit in answering conundrums in geography and arithmetic. The whole reform has begun hopefully. Less than a week ago these rules went into effect.

#### "EMBARRASSMENT OF RICHES" IN THE NUMBER OF SPEAKERS HERE.

In these two things—a broad, comprehensive system of schools, and application of civil-service rules to the appointments—I see a larger hope than ever before. We may enter on our conference with this larger hope throwing its light over our deliberations.

We have before us such a body as it is a delight to preside over. The only trouble is the embarrassment felt by the man who knows a good deal about electricity, when he stands in a room full of Leyden jars, fully charged, and wonders how he can safely unload the jars and conduct to use the electricity stored there. There are so many accomplished speakers here, charged with enthusiasm and high ideas, that, with our limits of time and space, I shall have to claim your kind indulgence if all have not an opportunity to speak.

#### THE SPEECH THAT "STRIKES IN."

We want first to hear what has been done this year from one who stands at the center, Gen. Whittlesey. Then we hope to hear from workers in the field. Are we not driven more and more to the conclusion that the inductive method is the best method in dealing with this intricate question—to get our facts first, and then to discuss the principles discernible when facts are compared? There are workers here whom we know, and who have had it suggested to them that they should speak. There are others who are not known to us all, but whose work our Master knows. Do not hesitate to let it be known that you have a message for us; and, if you are one of the happy mortals who know how to put a message into five minutes or ten, we shall be doubly glad to get the message. But there will be some whom we can not hear. The finest things I have ever heard in these conferences have been said in speeches that "struck in," the first year, because they did not get themselves delivered. The speakers came again, and did not get rid of the speech that second time. And again it "struck in," until the single, central idea dominated the speaker day and night; and the third time we got it, and it was red hot! We want some of those speeches to-day. I think I see before me men who have gone away from earlier conferences feeling almost wronged because time failed for their intended speeches. We want the essence of these undelivered speeches to-day.

#### THE WORK DONE BY WOMEN.

It has been said that no reform has ever been carried to a successful issue in our country without the aid of noble-hearted women and of Christian ministers. It grows upon me profoundly, from year to year, the sense of what our sisters



and wives, our daughters and mothers have accomplished since they took up this matter of Indian reform. This is essentially a philanthropic and Christian reform. Whatever may be our views, our slight differences of view or differences that may seem to us profound, we all gather here believing that the Lord of the world is the Lord Jesus Christ; believing that ever since God himself became incarnate, for a man to see God truly, he must learn to see something of God in his fellow-man, and to work for his fellow-men. We come in the spirit of service.

#### CHRISTIAN EDUCATION.

What do we ask for the Indians? We want an unsectarian but a Christian education. We want to see Indians—I say it with reverent love—we want to see Indian men and women not held aloof from Christian life by a strange tongue, but lifted into our American civilization, and into a strong Christian life as American citizens, through the medium of our own language. Thank God for his redeeming power made known in strange tongues! But we do want to see Christian Indians—all Indians—speaking the English language, and clothed with the educating responsibilities of American citizenship. I am impressed with the fact that there is no safe way to civilize the Indian except by letting him make some blunders. When we first met at these conferences, many came in that spirit of sentimental romance which has too long obscured our views of the needs of the Indian. There was much talk then about broken treaties, and about God's curse for their breaking; and the record is a shameful one. But it is not possible that 181,000 miles of territory, more than all the New England and the Middle States, a territory almost as large as France or Spain, shall be forever kept out of civilization. It is too much to ask that the teeming life of America shall be shut out of this great territory in order that the Indian may remain a savage and roam over it. The Indians have never had a proper tenure of that soil, such a tenure as leads to their full occupancy of it or to their self-support in other ways than through hunting. We have come out of the spirit of romantic sentiment and have substituted the honest sentiment that the Indian must learn to walk by walking. But we must give him law on the reservations and off the reservations. We must remember the true doctrine that the law is a schoolmaster, even for Christianization. We will take the law as a schoolmaster that shall lead the Indian from the lodge to the gospel. Regarding carefully their treaty rights in their essence, paying into their educational funds a fair equivalent for the land we have assigned them, we will help the Indians to walk on into Christian manhood and citizenship in the United States. That our deliberations may tend to this end, I ask your cordial coöperation.

On motion of P. C. Garrett, Mr. Joshua Davis, Mrs. Isabel C. Barrows, and Miss Ellen H. Bailey were elected secretaries.

On motion of Dr. M. E. Strieby, Mr. Frank Wood, of Boston, was elected treasurer.

On motion of Gen. E. Whittlesey, it was voted that a business committee of twelve be appointed by the chair. The committee was appointed as follows: Dr. William H. Ward, Mrs. Amelia S. Quinton, Dr. M. E. Strieby, Mr. Philip C. Garrett, Mrs. Clinton B. Fisk, Mr. Frank Wood, Mr. Herbert Welsh, Miss Kate Foote, Dr. Charles L. Thompson, Mrs. Isabel C. Barrows, Dr. R. S. MacArthur, and Mr. A. K. Smiley.

The opening address was "The Survey of the Year's Work," by Gen. E. Whittlesey, of Washington.

#### SURVEY OF THE YEAR'S WORK.

[By Gen. E. Whittlesey.]

Our meetings are always so crowded with interesting matter that I must not occupy much time. I will therefore confine myself to some bare facts, and leave unsaid what I do not know about Indian matters.

The year since we last met has been a year of very substantial and gratifying progress. It will take but a few moments to show this. It has been signalized by very important legislation—more important than anything previous, except during the year 1887, when the general allotment bill was passed.

One act of legislation during the past year amended that general allotment bill in some important particulars—equalizing allotments and declaring the rights of inheritance of Indian children.

Another measure of great importance was the bill for the relief of the Mission Indians of California; and still another, a bill for the relief of the Round Valley



Indians in California. Both measures had been carried through the Senate again and again by our honored friend, Senator Dawes; but last year it was carried through the House by the efforts of the chairman of the Committee on Indian Affairs, Mr. B. M. Perkins. Those measures have now become laws, and commissions have been appointed under them for the examination of all questions that have been in dispute for years, and for the survey of the various reservations occupied by those Indians, and the allotment of their lands. They also bring before the United States courts all questions of title that may come up with regard to the rights of the Mission and Round Valley Indians.

The Indian appropriation bill passed last winter makes appropriation for the fiscal year 1892, which began the first day of July, 1891. It contains ratifications of agreements with Indians, some of which have been lying unacted upon for several years. The agreement with the Pottawatomies of Oklahoma, with the absentee Shawnees, with the Sac and Fox, the Cheyennes and Arrapahoes, the Cœur d'Alène of Idaho, the Fort Berthold Indians of North Dakota, the Sissetons of South Dakota, and the Crows in Montana—all these have been ratified by Congress, and appropriations made for carrying them out involving several millions of dollars, a small part of which only is paid in cash. Where cash payments have been provided it has been to carry out old, previously-made treaties with the United States. Certainly that was the case with the Sissetons. There was a treaty made with them in 1851, just forty years ago, by which the United States bound itself to pay to these Indians certain money per capita. That was suspended on account of the outbreak in Minnesota in 1862—the whole of it—the innocent suffering with the guilty. The agreement with the Sissetons provided that those annuities should be restored to the Sissetons, on the ground that they had remained loyal and firm friends of the whites during that terrible time. By these ratifications all the agreements are completed that have been made and which were remaining unratiſied until the last Congress, excepting one with the Southern Utes, which many of us hope will remain pigeon-holed for a good many years to come.

The allotment of lands has been going on during the past year with increasing success. The number of patents issued is 2,104. Allotments have been made and approved and patents ordered to 2,830 in addition. Allotments have been made, examined at the Indian Office, and are ready for approval by the Secretary of the Interior to the number of 1,520. Allotments have been received at the Indian Office, but not yet taken up for examination, to the number of 314 during the past year. I may say that, looking back during the years since the allotment bill was passed in 1887, a large number of Indians have become citizens of the United States. That bill made at once 10,122 Indians full citizens of the United States, because, under the provisions of previous acts, they had received allotments and patents to land. It also made citizens of 3,072 who had been previously freed from tribal relations, and had taken on the habits of civilized life. So that under the provision of that bill we have now at least 16,000 citizens of the United States who were not citizens before, and there are some 4,000 others besides those of the Indian Territory waiting the completion of the work who will, within another year, become citizens.

Now, the effect of this work of allotment has been, as you know, to bring up many perplexing questions to answer, many difficult problems to solve, regarding rights, justice, authority, and jurisdiction; and it has thrown upon the Indian Office a vast amount of labor in addition to what it had to perform in the regular routine of its work, and has given to our honored and able Commissioner a work to do which no one previously holding that office has had to do. There is, therefore, an urgent demand for a large increase of force to help him to meet the present needs of his position. The effect, also, of this allotment, has been to reduce the areas of Indian reservations. Two years ago there were, counting all the little Mission Indian reservations in Southern California as one, and all the Pueblos in New Mexico as one, 138 reservations, comprising 104,314,349 acres of land. During the year 1890 these reservations were reduced to the amount of 12,000,000 acres, and during 1891 they have been reduced 8,000,000 more. I quote round numbers only. So something over 20,000,000 acres have been cut off from reservations and added to the public domain, and these have been, or are soon to be, thrown open to the settlement of whites.

In education very substantial progress has been made during the past year. In the first place, the appropriations made by the last Congress for the current fiscal year, which began July 1, 1891, and extends to the end of June, 1892, for education are \$2,216,650—an increase over the present year of 20 per cent. Of this amount \$601,000 are allowed for the support of contract schools. The rest



is expended for the support of Indian schools of all grades. Since the administration of our present Commissioner five new industrial schools have been organized and are in operation, and five more are under way and will be organized in the present fiscal year. The total enrolment of the schools now of all grades, including mission schools, is 17,926; that is, about one-half the school population. This is an increase over the previous year of 1,549. The average attendance has been 13,568, an increase over the previous year of 1,336. One hundred Indians are now attending public schools under a special arrangement, by which the schools receive \$10 per annum for their tuition.

I intended to say a word about another matter which indicates substantial progress, and that is the extension of civil-service rules into part of the Indian service, but it has been sufficiently alluded to by our chairman. These brief statements speak for themselves. No comments of mine can add to their interest or value. They certainly show that the year has been full of work, and indicate marked progress; and they furnish us a hopeful outlook for the future.

Mr. Wheelock, an Indian from the Carlisle Indian industrial school, was asked to speak. The following is an abstract of his remarks:

MR. WHELOCK. There is one point upon which I can not agree with your president.

President GATES. We welcome debate.

MR. WHELOCK. He tells us that we have a farseeing policy. I do not question that, but I question whether it is a complete policy. It is like making a dog house with a big door for the big dog, and then shutting the door, and making a little hole, and then having to squeeze the dog to go into that hole. It seems to me that is exactly what we are doing with the Indian. The United States Government claims to have facilities for educating all its people, that it has a wide door through which its subjects can pass, to become citizens of this Republic. Then, I ask, why does it not let the Indian come in at that door? Why does it close that, and make a smaller hole and expect the Indian to squeeze through that? That is what we are doing when we establish Indian schools. That is what we are doing when we try to educate the Indian by putting him aside and treating him as a special being. That method will never succeed. If the Indian is squeezed through that little hole, some of his limbs will be left out. If we want the Indian to be a good citizen, we want him to have the use of all his limbs. The United States Government does not want educated Indians, but it wants educated citizens. If the Indian boy starts out and stops at the day school, the benefit that the United States gets from that Indian does not amount to much. But if he goes through the day school, through the boarding school, through Carlisle or Hampton, and then becomes a citizen of the United States, the solution of the Indian question, so far as that man is concerned, has been effected. That is what we want—to have the Indian become an individual. We must teach him to have a conscience which will respond to the voice of duty and responsibility. We must teach him the first principles of this free Government. We must teach him that, in order to be a good citizen of this Republic, he must know the power that lies in the elective franchise, he must know how to think, he must know how to make his ballot think. In order to do that, the Indian must be taught beside the white man who knows what it is, who has patriotism and devotion to his country, and who knows how to act in a free republic. We must put him by the side of the white schoolboy. We must put him into the public school. You find the solution of the Indian problem only when you condescend to have your children with the children of the red man educated together and trying their mettle together.

A paper was then read by Charles Francis Meserve, superintendent of the Haskell Institute, Lawrence, Kans., entitled "The present status of higher education for the Indian."

#### THE PRESENT STATUS OF HIGHER EDUCATION FOR THE INDIAN.

[By Charles Francis Meserve.]

It may seem presumptuous to those of you who have been a long time in the work, and have borne the burden and heat of the day, that a late comer and comparative novice, who has seen only two years in the service, should dare to address this conference on the above subject. It is, however, one of grave importance and deep significance; and, although much has been said upon it, there is still great need of public enlightenment. I realize full well that not only you, *but the intelligent, philanthropic Christian people of this broad land are my*



auditors. And, further, since our genial and generous host, only a jot of whose geniality is in his name, has bidden me to this wedding feast, where the contracting parties, on the one hand, are warm-hearted Christian philanthropy, and, on the other, a not fully awakened public sentiment, how could I come without having on the wedding garment of preparation, lest I be cast into outer darkness, amid wailing and gnashing of teeth such as we experience when conscience-smitten because duty is undone and opportunity neglected?

The term "higher," as applied to Indian education, is used only in a comparative sense, to designate the training that is given in the large industrial schools. It is not, in reality, proper to designate it even as high; for these schools in their literary departments have seldom attempted anything in advance of the studies of the highest grade of a well-organized city grammar school. Scarcely any of these institutions have been in existence long enough to prepare pupils for graduation. The public schools of Springfield, Mass., are equal to the best in the land. The course of study from the time of entering the primary until leaving the grammar school covers nine years, and if Harvard or Smith is the goal of youthful ambition, four years additional in the high school are required. From the time Carl and Alice leave the nursery until they proudly learn that Harvard and Smith have received them without conditions, thirteen long years have elapsed. They have been guided during these years by skillful, interested, and in many instances highly educated and cultured teachers, whose every effort has been supplemented and seconded by counsel, encouragement, admonition, and every proper incentive that could be suggested by a mother's love and a father's pride.

Not one of these industrial schools has been in operation for thirteen years, and only one of them has sent out a graduating class; and yet, now and then, we read in the public press what miserable failures the graduates of Carlisle University and Haskell College prove to be; that these institutions are anything but successful, and that the money spent for their maintenance is worse than wasted, because the so-called graduates are sent back out of harmony with the reservation life, discontented, and unwilling to resume their former modes of living. Would you think it just to pass unfavorable judgment upon the baker's loaf, when you insisted upon his taking it out of the oven before it was half done? These statements have been made so frequently and are repeated with such persistency that it is but just for those who stand in responsible positions as heads of these institutions to state facts as they exist. Pupils are received at these training schools for a period no longer than five years. It is true they can enter for a second term, though, as a matter of fact, the majority do not. They come to us, even the older and larger, as a rule, attaching slight importance to virtue, chastity, honor, truthfulness, and abstinence from the use of narcotics and alcoholic stimulants. The majority of those who now come can read and write, yet in five years we are expected to turn them out well educated and fitted to support themselves. Is not the demand absurd upon the face of it?

That the average Indian boy and girl can master, with comparative ease and readiness, the rudiments of an English education, including the speaking of English well, and also acquiring considerable skill in all the mechanical arts, has been proven beyond a shadow of a doubt. If there are to-day any doubters, their doubts can readily be removed by visiting any of these schools where the cultivation of the mental powers and the training of the hand, the ear, and the eye are all carried on harmoniously and simultaneously. In comparing the Indian with the white child in his school life, it must also be borne in mind that in the industrial schools only half of the day is given to work of a literary nature, the other half being devoted to various mechanical pursuits, such as farming, gardening, shoemaking, harness-making, and many others.

The problem that is presented to the superintendent of a large Government industrial training school is how to get his pupils, what to do with them after he has them, what will become of them after they have gone out from under his control, and the estimate that the public places upon his work. There is little difficulty in retaining Indian pupils after they have once been enrolled in the schools and become accustomed to the necessary restraint and the routine that the performance of daily duties invariably calls for. Although the contrast between their former and school life is very marked, yet, after they have passed through a period of homesickness such as white children are accustomed to when they leave home, they fall readily into the new ways, the new life, and the new methods. Let us see for a moment what this means to them—frequently an entire change in wearing apparel, living conditions of an entirely different and sanitary nature, regularity in meals, in sleep, in exercise, and in work, and



learning to speak and write in a foreign tongue. The complaint was formerly made that you could not educate Indians. Since it has been clearly shown that they can be educated, the nature of the attack has been changed. When we go out after Indian pupils, various objections are met with. There is very frequently an unwillingness on the part of the Indians themselves to their children going away from home, and this in very many instances is fostered by the whites themselves on the reservation. A missionary once said to me, "If I could have all of the children at home, instead of their being sent away, I could do something with these people." But, after conversing with him and finding out what the hindrances to his work were and what his plans were, it seemed to me that everything he was doing was tending to keep them Indians. Sometimes opposition is experienced on the part of teachers themselves in Government schools, who say, "These training schools wish to take away our older and brighter children, and leave us only the younger and less advanced." This is true; the training schools do wish to receive the older and brighter children. What estimate would we put upon the headmaster of Exeter, or of the Boston Latin School, if he were to say to Harvard or Yale, "You want to take from us the older and brighter of our young men?" It is just what is expected. It is just what ought to be done, and in this lies the greater encouragement to the schools of a lower grade from which the brighter and more advanced pupils come.

The remark is also made in this connection that these larger schools, at a distance, not only receive our brighter and older pupils, but that they claim the credit for all that has been done for them, while, as a matter of fact, these pupils were started upon their education in the reservation schools, and some were there for several years. Far be it from me to detract one iota from the reservation schools. I say most emphatically that those who manage the larger schools could not do their work, were it not for the intelligent, earnest, and self-sacrificing efforts of the teachers of the reservation schools; and let me, once for all, disclaim any intent or desire for the training schools to take to themselves a greater share of credit for their work than belongs to them. The fact is that the schools of all the various grades are important and essential factors of the system, and one can not do without the other. It is sometimes urged by parents against the training schools that, in sending their children so far, their health is injured because of a change of climate; and there are white people who encourage them in this. I never yet have heard of white parents in Portland or San Francisco or Denver objecting to sending their sons and daughters to Harvard and Yale, to Smith and Wellesley, because it would be injurious from a standpoint of health. You can scarcely go into any nook or corner of our broad land without finding people permanently living there who were raised hundreds of miles distant. The objection to Carlisle and Haskell on the score of health because of remoteness from home is untenable even from the Indian's standpoint. He is migratory by nature, having lived, at various times, hundreds of miles from his present reservation. The habitat of the American Indian is no more permanent than that of the American white man or the American Negro.

A careful examination of facts shows that the health condition of pupils in the training schools is far superior to that in the Indian's home life. The fact is the Indians die in much larger numbers on their reservations than they do in the training schools, or, for that matter, in the reservation schools. During the prevalence of the gripe the last two years, at Haskell and Carlisle there were five hundred or more cases, not one of which proved fatal. In one Indian tribe in the Indian Territory that numbered 897 by the actual enrollment on January 1, there were, during the following three months, nearly fifty deaths. This was at the time when the epidemic was raging in the schools, where no death occurred from this cause. The Indian, as a rule, is tenacious in clinging to his habits and his associations, and he desires nothing more than to let alone in his barbarism and degradation; and there are enough whites, some of poor blood, and others of more sentiment than sense, who come in contact with him to encourage him in opposing all of these influences that are going to elevate his children, if not himself. Even with quite intelligent Indians, distrust of whites is a very important obstacle in the way of educating the children. Not long since I endeavored to persuade a half-breed mother that it would be for the interest of her daughter to take a course at Haskell. I saw that, if she was not sent away to school, she would soon be married, and become the ordinary camp Indian girl, though now bright, attractive, and anxious to go away. I used my power of persuasion to the best of my ability, and, after laboring for a long time, the mother replied, "You white folks do make me tired. My father was a white man. He suddenly died. He was possessed of a large amount of land; and, through the trickery



and dishonesty of white people, we never realized from it one penny. That land was in Nebraska. Not long ago I went there, and on the property that was my father's, and that by right, is his children's, is now spread out a large town." These were her last words. I could tell by the look of indignation and injustice on her intelligent face that she had this additional thought in her mind, "And if the whites dispossess us of our property, do they also wish to dispossess me of my daughter?" Nothing but fair, square, plain dealing, with all promises lived up to and all pledges kept, can cause the Indians to have confidence in the whites.

The question is often asked, What becomes of these boys and girls after they have completed their course at these Indian schools? Nearly all go back to their former homes; and, as a rule, they refuse to adopt their former habits and former ways of living. In many instances they are compelled to, for the reason that there is no other course open to them. A week's visit on any important Indian reservation will enable you soon to pick out those who have been away to school, and you will see there still remains the benefit of the training received. They are more industrious, and, as a rule, are the ones that occupy the more prominent positions, such as interpreters and assistants in various capacities at the agencies. They are also more willing to work and desirous of engaging in farming operations. On a recent visit to a reservation that for some years had been friendly to education, I found there were 1,200 acres of land sown to winter wheat—a much larger number than ever before—and the Indians were planning to make the number still larger in the year to come.

A word more with reference to the Indian boys and girls after they return home. A year ago I had the opportunity of attending a pipe-dance among two well-known tribes. Among the large number engaged in this dance there was only one who had ever been away to an Indian school. There were several graduates and former students of Haskell and Carlisle there at the dance, but only one participated. This was to me a very encouraging sign, for only a few years ago these young men would have been only too eager to have distinguished themselves in this way. One of the young men present, a graduate of a training school, had recently married a graduate of another training school. I was very anxious to find out something in regard to their home life.

It is my aim to teach the Indian young men that, when they have become married and have homes of their own, they should not treat their wives as their fathers did, but rather as the best white people treat their wives. When I asked him if he cut the wood and did the other hard work, he, remembering former instruction, said that he did all such work himself. I was not satisfied with his reply and asked the young Indian wife. She said that she cut the wood, carried it in, attended to the fire, and did various other things that he had just informed me that he did. I told her that I was sorry for her lot in life, and that such work ought not to be done by her; and she, with tears in her eyes, said: "Won't you tell him so? Won't you go and talk with him?" This was another very encouraging sign; for camp girls submit to these things as a matter of course, without any complaint, never thinking that there can be anything better for them. If you think, however, this is true of Indians alone, quietly make inquiry of white wives, and your high opinion of white men may possibly receive a sudden shock.

Although there are discouragements and obstacles to be overcome as in all kinds of work, yet there are many signs of encouragement, and the future is full of hope.

Said a Mohave chief to me some months ago, after spending several days in visiting Haskell Institute: "The Mohaves have had no school. Mohaves must have school. I go Washington and tell Great Father Mohaves must have school. Indians can learn like white children. Make wagons, talk and write English, made shoes, make everything." This same chief was very much interested in our brass band. He had never seen a band before, or heard the music of one. It was the one thing above all others that interested him. When he went away he came in the usual formal Indian way to shake hands with me and bid me good-bye; and this was his speech: "Haskell good. Haskell good all around. Hookarow [for that was his name] sad; yes, Hookarow sad. Hookarow wish he young again. If Hookarow young, Hookarow go to Haskell, get education, stay all the time, learn to play on the band."

A few years ago a distinguished visitor from a Northern State stood in the presence of a large colored school in Atlanta. Near the close of his address he said to them; "I am going North in a few days. What message shall I carry to your friends there?" A bright little negro boy rose and said, "Tell um we're risin', sur." On the 16th of last May I was called to Boston by the death of my father. Before leaving Haskell, I told the pupils that I was going East, and that



I should doubtless meet many people who would make inquiry concerning their progress in school and the various trades, and I said, "What message shall I carry them?" An earnest Christian young man, a Comanche, rose and said, "Tell them we have the same God, the same Bible, and the same church." This young man was very much interested in the Young Men's Christian Association, and doubtless had this in mind when he used the word "church."

We find that Indian boys and girls, like white boys and girls, have their ambition awakened to further advancements. Not long ago one of the boys came to me and said, "Next year I want to study algebra." I replied that we had never had a class in algebra, and wondered why he wished to take up this branch of mathematics. He said: "I have been scratching my head and thinking about this a good deal. I understand now how you can multiply figures together; but I do not understand how you can multiply letters, and I think I should very much like to know."

Some weeks ago I was on a steamer with a company of Indian pupils en route to Haskell Institute. We were sailing down one of the many beautiful bays that branch from Lake Michigan. Quite a number of the parents and relatives were with the pupils to accompany them for a couple of hours. Just before leaving the steamer, they all gathered together on the bow of the boat, got out their hymn-books, and sang several hymns in their native tongue, and closed by singing in English "Sweet By and By," and other familiar hymns. An elderly gentleman, who, I afterwards learned, was a superannuated Methodist clergyman, seemed greatly interested in the singing. I asked him if he knew these Indians; and he said that, although now beyond the period, of active service, he had worked among them as a missionary for nearly thirty years. "Thirty years ago," he continued, "I came among this people. They were then living in bark houses and wearing blankets. To-day they all live in comfortable houses, nearly all are Christians, regularly attend church, and are anxious to have their children educated. This has been accomplished in thirty years. It rejoices my heart to see their children go away where they can obtain an education and a trade, and thus be prepared to compete with other races in the battle of life." The contrast was indeed marked. Only thirty years ago, degradation and ignorance; to-day, civilization and education. Surely, the weakest spirit in the Indian work ought to take courage from even one experience like this.

Recently one who is interested in Indian education said to me, "I hope you will ask for very little for Haskell Institute for the coming year, for we want to do all we can for the reservation schools." It seems to me that this remark is based upon the misapprehension of not merely the importance but the necessity for the higher education of Indian youth. It is the history of education the world over that the elementary schools do not thrive unless there is a class of higher educational institutions of a high grade. There are States, cities, and towns that are prominent for their educational standing; and in all of these you will find that colleges, technical and normal schools, and high schools are strenuously maintained, and are recognized as incentives in keeping up the lower schools to a proper standing. Go with me to a community where the public schools are poor, and there you will find a poor high school, if you find any at all. This principle has long been recognized. As early as 1636 the general court of Massachusetts Bay voted £400 for a school or college. This was the beginning of Harvard College. Two years later regular instruction began. It would be, indeed, a fatal mistake to think that the cause of Indian education could be advanced by taking from one grade or kind of work and adding to another. Both the higher and the elementary are indispensable, and the results desired can not be achieved if either suffers.

While the cause of Indian education has made rapid progress since the first appropriation of \$20,000 was made, in 1877, there is yet room for still greater progress. There are yet hundreds—yea, thousands—of Indian children in degradation and barbarism, who have no education, even of the most rudimentary nature. The only way that these children can be brought into school is by compulsion. It is with Indians just as it is among whites. You will find in those States where compulsory laws for education are in force that opposition is always met with from the more ignorant people. Opposition of the same character is met with on the part of the Indians. If the Indians are to be civilized, elevated, and made self-sustaining as citizens of this country, their children, as soon as they arrive at school age, should be put in school, and the strong arm of the law should be invoked if necessary.

The work of educating, elevating, and civilizing the Indian demands that the educational and agency departments should be placed upon a plane of impartial



civil service; and it is an occasion for profound satisfaction that President Harrison has already taken action in this direction. This is a work that can not be accomplished if left to the whim, caprice, and political partisanship of the spoils system. Indian education, like all other education, demands that there should be in charge of it those who understand its underlying principles, and who are willing to give it self-sacrificing devotion. Frequent changes, when competent persons are occupying positions that they are willing to continue in, can work harm, and only harm. A work of such a peculiarly trying nature as that of conducting Indian schools, and of managing agency affairs, especially demands that there should be no changes except for cause. This will never be accomplished until the people rise in their might and say that this work shall be managed in accordance with those principles which are necessary in carrying on any private business, or any educational institution like Harvard or Yale, or the well-managed public schools of any city, town, or village. No parent ever thinks of asking to what political party the teacher of his child in the village school, the seminary, the normal school, or the college belongs. Is the teacher of good moral character, competent for the work, and one from whom good influences continually emanate? These are the questions asked. Frequent changes, not only of policy but of employes in the Indian work, both in the school and in the agency work, made solely for political reasons, as a rule result only in harm. Next to competency nothing is more important in Indian work than a reasonably permanent tenure of office. President Eliot has been at the head of Harvard University for twenty-one successive years. During these years I might almost say there have been twenty-one Commissioners of Indian Affairs.

How unreasonable to suppose that good results can be obtained when there have been such frequent changes in heads of departments, and, consequently, policies of action! The Commissioner of Indian Affairs, whoever may hold that office, ought to be beyond the reach of the spoils system. The head of a great work like this should be selected for a special business and educational fitness for the position, and then should be retained in the position, so that there might be ample time to formulate a policy and to superintend the carrying out of this policy in all of its various ramifications. A prominent worker in the Indian cause in Canada informed me during the past summer that the reason that they had had so little trouble with the Canadian Indians was that they had a reasonable civil service. It was expected that, when an official was selected as Indian agent, he would remain, if he showed proper fitness for the position, for a long term of years, and everything in relation to his office was of such a nature as to make it desirable for him to remain. While there should be a reasonable certainty as to tenure of office, it must be understood that there are no *sine-cures* in the Indian service, but rather that every position is a *cum-cure*.

It is my firm belief that the Indian question never will be solved until the Indian, like any other man, is placed upon his feet, stops receiving the bounty of the Government, and is compelled to take care of himself, like any other man. There is nothing that will sooner degrade a white man than to live in idleness, continually receiving and never giving. Indians need to be taught the divine truth that it is more blessed to give than receive. Let the United States Government allot him a reasonable amount of land, assist him with various farming implements, and aid him in building himself a house and barn, educate his children, give him a fair chance, make him a citizen in fact as well as in name, and then, with the parting injunction, "Root, hog, or die," leave him to his own exertions, like any other man.

Miss Hattie Longwolf, an Indian from the Carlisle School, was invited to speak. The following is an abstract from Miss Longwolf's speech:

"In the fall of 1887 I was brought with other Sioux boys and girls to Captain Pratt's school. I came from my home in the tent, in my wild dress. Little did I think I had come to spend many years getting knowledge. I was much displeased with my new home and surroundings, and was cross to think I had to leave my people and begin a new life. The night was dark. The stars must have shone, but I did not notice them. People say you can never make anything out of a red man, but I can testify that we have been lifted out of our ignorance. I did not want to wear citizens' clothes. I thought I might be well enough pleased to stay if I were only permitted to wear my blanket and speak my own native tongue. But our blankets and moccasins were taken away, and shoes were given to us. I thought I could never stand in the shoes. They were like roller skates to a beginner. It was a very hard task to learn English, but I found that, if I did not at first succeed, I must try, try again. I gave up many times learning it; then I would always begin again. We represent forty-eight different tribes



at the Carlisle school. None of us will ever regret our school-days there. We have been taught to use our hands as well as our minds: and the girls can sew and do laundry work and cook, and the boys learn different trades. We have three circles of King's Daughters. We have our meetings on Sundays, and on week-days we sew and make little things to sell, and with the money we get in this way we help the poor."

President GATES. I never saw that little silver cross (that always appeals to me when I see it over a sister's heart) where I felt that it was more truly emblematic of what the Master himself, who dealt with such infinite tenderness with womanhood, and whose last message from the cross was for the care of his own mother, would have it symbolize. As Miss Longwolf wears it, it speaks of the kind of teaching our Indian brothers and sisters must have before they can come into our Christian civilization.

Mr. A. K. Smiley, chairman of the commission to visit the Mission Indians in California, was asked to speak with reference to work there.

Mr. A. K. SMILEY. There are in Southern California about 3,000 Mission Indians, so called from their relation to the early Catholic missions, established in the early part of the last century. A bold range of mountains extends for a hundred miles in a northerly course, from the Mexican border to Mount San Bernardino, dividing the richer and more inhabitable lands on the Pacific coast from the dreary Colorado desert on the east. These Mission Indians are mainly located in little bands in the small valleys at the base of these mountains, and some of them in valleys and mesas at an elevation of more than six thousand feet. Quite a number of them live in the forbidding Colorado desert, lying between the Colorado River and the above-named mountains. There are about forty separate villages of these Indians, the largest of which contains less than two hundred persons. Under Mexican rule these Indians chiefly lived on fertile lands near the coast, and had, in most cases, a good possessory title to the lands they occupied, from which they have been driven by the rapacity of the whites. Some benevolent people called the attention of the United States Government to the necessity of early action to prevent the pauperization and extermination of the whole race, and in 1873 and 1874 two separate special agents were sent out to inquire into their necessities and to devise some plan for their relief. The result of their investigations was the establishment of nine reservations by Executive order. In 1883 Mrs. Helen Hunt Jackson and Abbott Kinney, esq., made an exhaustive report on the condition and needs of the Mission Indians; and some one—I suppose Mrs. Jackson, though I do not certainly know—drew up a bill.

Senator DAWES. Yes, she drew it up herself. She gave it to me.

Mr. SMILEY. I am glad to know its origin. It was an admirable one. That bill passed the Senate through the instrumentality of our honored friend, Senator Dawes, three times, but failed in the House. On the 12th of January, 1891, the bill of Mrs. Jackson, with some modifications, became a law. I was living at the time in Redlands, Cal., overwhelmed with work—building roads, grading grounds, planting orange and fruit trees, and getting ready to build a larger house, and was not aware of the passage of the bill. In the midst of my pressing work I received a telegram from Mr. Noble, Secretary of the Interior, asking me if I would serve on the Mission Indian Commission if appointed, to which I consented, supposing the Commission had reference to the settlement of some vexed questions at Banning that I had been laboring to have adjusted. When the bill arrived with instructions, I found there was nearly a year's work. However, I concluded to hold on to the work, fearing that some one might take my place, should I resign, who would fail to carry out the benevolent intent of the law. When the other members of the Commission, Prof. C. C. Painter and Judge J. B. Moore of the superior court of Michigan, arrived, we began the work assigned us. We are expected to select reservations for all the various bands or villages of Indians, which selection, when approved by the President and Secretary, will be patented to the band or village, and made inalienable for twenty-five years. When, in the judgment of the Secretary, the Indians of any band are capable of managing their lands in severalty, the land previously patented to the band will be divided, and individual patents issued, inalienable as before. Judge Moore and I, in company with Mr. Lewis, the law adviser of the Mission Indians, took an extensive tour through Southern California, visiting the greater part of the villages of Indians, holding councils with them, inquiring into their needs, learning about intruders, ascertaining the amount of valuable land occupied by Indians, ascertaining the boundaries of land, etc. The Indians are deeply interested in our work. They, as a rule, want more land than

can possibly be obtained for them at this late day, when nearly all good land is secured to whites; and their desires, as is natural, outrun their actual needs. The story of their expulsion from their homes, and the numerous wrongs inflicted upon them, was very touching. We hope by the 1st of February to finish the principal part of our work. It is impossible to please all the Indians, as they, as a rule, want more land than they can use profitably. We shall endeavor to secure a home for all, trying not to pauperize them, but giving them a chance to go to work and earn their living under the protection of law, hoping they may in time become valuable citizens of the State.

Miss Kate Foote was then asked to speak on the same subject.

Miss FOOTE. The first teaching that the Indian needs is that he has got to work and earn his own living; and the white man has got to learn that he must respect the rights of the Indian. The people of California look upon all persons who insist that the Indian has rights as Eastern sentimentalists. You have heard from what Mr. Smiley has said that he does not take the sentimental view with the Indian, nor with the white man, either.

Mrs. A. S. QUINTON. I have just visited the Mission Indians, and should like to speak of what I saw if there were time. I first went to the Government school at Coahuilla, where Mrs. Salsberry is teacher, and saw there, as in other schools, a clear solution of the educational Indian question. The teachers were competent, earnest, and Christian, and were doing their work in a true missionary spirit. And they were not only teachers, friends, and advisers of the pupils, but of the people as well, having special influence and success in temperance work. There had been a great change in this matter at Coahuilla; for, though a feast had been in progress for some days, there had been little drinking, and the Indians were quiet, and glad to see new friends, and seemed eager to hear of new work and new ideas. They were deeply interested in the new commission, and seemed to feel that they should really get their lands. They had too large ideas of the amount needed, though one can not reasonably sympathize with the gentleman who thought 5 acres enough for any Indian family. If an alfalfa patch for keeping a pony and a cow, a garden, orchard, and enough to earn a suit of clothing and a little pin money, to say nothing of bread, are granted, 5 acres will not suffice. We visited the homes and saw the people in them, and found them more civilized and comfortable than we had expected; while the maps and drawings of the children showed good work and ambitions. The captain of the village was a man of pleasant face, and seemed to have aspirations for himself and for his people. The houses were of adobe, and some in a tumble-down state. A great deal of moral instruction is needed. There is much gambling among them. This vice is hard to eradicate, and especially so from the fact that many whites among them are given to it. Mrs. Salsberry is doing all that she can for the people; and a new industrial teacher has now been appointed, who is doing good work among the women and girls.

We visited Agua Caliente and its hot sulphur springs, and saw that these are coveted by white men. Some of these would gladly open a sanitarium there, and have tried to get possession of the land. A hospital for the Indians should be built at that point, though it need not be an expensive building. These Indians would use a hospital, and there is kind feeling between them and the teachers and our own workers among the Mission Indians. We attended one of their councils, and heard them discuss the land question, and the case of white intruders among them, very intelligently. They did not look savage nor speak like savages, but were calm, and, as our chairman prefers, gave facts and let others draw the conclusions. The Indian women gladly heard of our work and asked questions, and with emphasis asked for another interview, which was promised them. There is here an excellent opening for the work of a Government field matron, who could have a motherly eye over the region, and supplement in many ways the work that is going on for Indian help. Among others we saw a woman more than a hundred years old; and the pathetic interview impressed us greatly with the need of a home where the old, who have no surviving kindred, may find shelter, food, and care. The civilization of the Indians has not yet reached the point of providing for these. There was a closing festival at this school, a most interesting occasion, and one provided for by the teacher, Mrs. Babbitt. One could see the discouragements of the work, and also that the teacher is, and must be, its Christian heroine.

We visited Pechanga, and met the teacher of the Temeculas in the holiday of the school, in the pretty cañon a mile or two beyond. The picnic was in progress, though its feast was over, when word came that the new schoolhouse which they had occupied through the year was burned to the ground. It



was also the home of the teacher, Mrs. Platt; and her furniture, supplies, books, pictures, and all the little treasures which a woman's heart loves to gather were destroyed, leaving her not even a change of raiment. Yet she led the festival to its close, and was the smiling central figure in its photograph, and bravely kept her composure till, running over the list of losses, she said, "I shall never see the pictures of my husband and children again." Then a little sob escaped. But she soon rallied, and bore herself as though no disaster had befallen her. It was feared that this loss would close the school, but Agent Rust assured all that it would be continued. It was a privilege, indeed, to promise effort for restoring some, at least, of the clothing burned, and to remind the teacher that she and her work had many friends.

Other schools were visited, and at Rincon, La Jolla, Saboba, and Potraró good work has been done in the Government schools. The trip of seven and a half months, from Florida to California, Washington, and Colorado, gave the pleasure of organizing thirty new societies and bands of helpers for our association—thirteen of these were in California—besides opening the way for several new missions and beginning work for and in three new stations. Scores of public meetings were addressed, and much interest in our work was expressed and large aid was pledged for it.

President GATES. When our ancestors, the wise Teutonic savages, held their councils, they used to call in the wise women for suggestions, and then after they had heard the words of the wise women, they appropriated their wise plans, and forthwith announced what they as men were going to do. I am inclined to think that we can get some good suggestions in that way. I do not believe this suggestion about a hospital at Agua Calientes going to be dropped. Is there not some one here who will see that such a much-needed and inexpensive hospital is established?

Rev. J. J. Gravatt, of Hampton, was the next speaker. The following is an abstract of his remarks:

Mr. GRAVATT. I am here on account of my interest in the Indian cause. The oldest church now in use in this country is at Hampton. The first Indian child baptized in this country was baptized in that parish. After all these years, after all the Indians have been driven away, they are now being brought back to learn Christian civilization there. Fourteen years ago, when word came to Hampton that Indians were to be received there, I was asked to take part in that mission, and what I have done in connection with it has been one of the sweetest parts of my pastoral work. In public I instruct them, and tell them to come to me if they want to become communicants in the church and surrender themselves to Christian life. They come of their own accord. I do not have to urge upon them the claim of Christian living. Some of the most touching experiences have come to me from these boys and girls who have come to me to seek the truth. There are at Hampton now one hundred and forty Indians. We are trying to teach hand and heart as well as the head there. We are working on the line that Mr. Meserve has marked out. In summer some of the boys go to Massachusetts for work. Several graduates are getting large pay as assistants in important positions in Boston, having learned their trades at Hampton; and at the agencies in the West there are those who have gone out and are doing good work. Within the last fourteen years I have made several visits to the West to bring pupils East. I find the majority of those in the field who have been with us are doing very well. As compared with the graduates of other schools, I think the balance is on the side of the Indian.

Something has been said about the trouble in Dakota. The only young man who was engaged in that trouble, who had been in the Eastern schools, was a youth who had spent a few weeks at Hampton. He had married Sitting Bull's daughter, and went with him into the trouble. One of the best records of modern times was the behavior of the Christian Indians during that trouble. The work at the West and the work at the East are one. We get a better class than ever before for the Eastern schools. They have been at school before, either at the day schools or the boarding schools of the West. The teachers and missionaries are in hearty sympathy with the work done here, and are sending those to us who can take a better and higher training than can be given there. I want to bear testimony to the hard, earnest work done by the missionaries on the different reservations. If it were not for what they accomplish, we could not do our work as well as we do. As to health, for two years we have not had a death at Hampton among the Indians. I do not believe you could find one hundred and forty pupils in the West on any reservation where there had not been one death in two years. We passed through the epidemic of the grip with no death



and no serious results. We look forward to far better and higher results than we have yet attained.

Mr. Herbert Welsh, a Sioux Indian of the Hampton school, was invited to speak. The following is an abstract of his remarks:

Mr. WELSH. Once there was a boy, not quite 10 years old, who used to like to ride ponies, to go hunting, and to run with the dogs. When he was 15 years old he went to a school for one year. Then for six years he was doing nothing. In the seventh year he went to school again. When he gets through his schooling he wants to go back and help his people in any way he can. Who is this boy? Here he is, standing before you. I want to say something about the work that is carried on at Hampton by Gen. Armstrong and the good women. They believe and trust in God, and that is the reason they like to do the work they are doing. Their school is improving all the time, and everybody ought to try to make it better. I will tell you what I think about the future. If I go home I shall tell people what a good thing it is to go to school and learn. I think they can make good and useful men out of those Indians who are growing up. It is now over two hundred and eighty-four years since you white people came across the ocean to this continent. You found these poor, ignorant people here. Some of the first white settlers tried to help the Indians. Those who did good to the Indians were successful in all their doings. We are thankful to all people who have helped us. Some of my people are trying to climb the ladder of civilization and Christianity; but, as you all know, that is extremely difficult. I belong to the Sioux tribe, Standing Rock Agency, North Dakota. It is five years since I became a Christian. I went to the school at Yankton, under the charge of Bishop Hare; but it is only three years since I began to learn the English language. I want to be a missionary among my people.

President GATES. The interest of the conference will not be less in this young man if you understand that he is the son of Little Foot, and that Sitting Bull was his uncle. You see the new spirit that has come in.

Lieut. W. W. Wotherspoon was asked to speak of the Apaches in his care.

#### THE APACHE PRISONERS OF WAR.

[By Lieut. W. W. Wotherspoon.]

You have heard much this morning about good Indians. I can only speak of the bad ones. I am in charge of Geronimo's band of Apaches. This band for years kept the southern border of Arizona and New Mexico in a frenzy of fright. The very name of Geronimo was feared. After years and years of campaigning and hunting over the mountains, these people were surrendered to Gen. Miles. They were carried to St. Augustine, Fla. Some were sent to Fort Pickens. Here they were left in the casemates until their health was destroyed, and many were dying of nostalgia and consumption. The seeds of the latter disease had probably been planted right at that sanitarium. Later they were moved to Mount Vernon Barracks in Alabama. This post had been long used as a health resort for the United States troops stationed along the Gulf Coast in years of yellow-fever epidemics; but they made little progress towards civilization.

I was sent for by the Secretary of War in May, 1890, and asked if I would take charge of these people. He said a number of methods had been tried, but with no great success. He now wanted to try business methods. When I reached Mount Vernon, June, 1890, I found the people in a deplorable state. They had been promised this and that, and had lived upon the hope of getting away until their hearts were sick. They thought at one time that they were to go to the mountains of North Carolina, at another to the West, and again to their old reservations. I knew there was no hope of any such change. I therefore stopped all council talk, conversation, and discussion of this subject, and told them their business in life was to work, and work like white men; that when they worked they would get something for it; they would earn money. I told them that what money they earned they could spend as they wished—foolishly if they wanted to, wisely if they followed advice. Many of them were hired out, some cutting cord wood, others working on roads and farms, some cutting saw logs. They made considerable money; and, though much of this money was spent foolishly, the change was very marked. They were becoming cheerful and bright.

During the summer the death-rate has been very high. They have been dying at the rate of ten, twelve, and fifteen a month. They had had no surgeon detailed for their special care, and there can be little doubt that the high death-rate was due in some measure to the general despondency and absence of this.



special care. In time I was furnished with a doctor. Under his care and the brighter outlook the death-rate soon fell to only one or two per month; and consumption, which had been making such ravages, has almost disappeared.

The people about Mount Vernon said it was useless to try to make these Indians work; that they might have the endurance to go upon forays and expeditions, but that they would never settle down to hard work. However, I employed them in cutting wood and on other work. They made houses and learned the rudiments of carpentry. At first I had to use such tools as we could borrow or make. Later I bought them tools. In the use of these they soon showed considerable skill. This summer they have completed the building of a village for themselves, consisting of eighty houses. The village is laid off in regular streets with a plaza in the centre. The houses are of frame, with flooring, shingle roofs, etc. Each house has two rooms, a chimney with an open fireplace in one room, and a flue for a cooking stove in the other. All these houses they have built entirely themselves. They have had no other assistance than that of a foreman, who directed them in the laying out of the sills and in such work as only a skilled carpenter could do. Thus they have learned the use of hammers, adzes, and saws. They are now building barracks for the Indian soldiers. This building is 224 feet long and 24 feet wide. They are building this under the supervision of the same foreman. Two or three of the Indians became so skillful in the use of carpenter tools that they could earn two and three dollars a day. They were hired out to a man to work with white and negro carpenters, but the whites and negroes struck because they would not work with the Indians. I asked this person to let me supply the places of the strikers with Indians—that they could do the work. He consented, and the Indians completed the work. This is a creditable showing for a people who were not thought capable of settling down to hard work.

The question of Indian education has been the prominent subject of discussion this morning. I am simply a soldier. My business has been in campaigns against these and other Indians for years. I have, however, my views upon the subject. I am convinced that there is a system of education applicable to the older people as well as a system for the young. Such a system must precede their becoming citizens or useful members of society. The training of the mind, as applied to the children and young people, can not with advantage be applied to those more advanced in years. To them is left only the training of the hand, with such mental training as they are capable of. The education of the more mature Indians must therefore be to work—with the tools of the mechanic if he can, with those of the laborer if he is only so far capable. Teach them that labor is honorable, and that there is nothing they can not do. I have laid it down as a principle with my people that there is nothing they can not do, and have found it to their advantage. Teach them thus, and you will raise them to be self-respecting and self-sustaining men. Eventually, you will raise and fit them to be the citizens that we must make them.

Some reference has been made to the Indians as soldiers. I have the honor to command the largest Indian company in the United States service. There are seventy-eight Indians in the company. Four of them are noncommissioned officers. Two of these noncommissioned officers are graduates of Carlisle, having been under Capt. Pratt. The other two are such wild, red-eyed Apaches as chased the United States cavalry over the plains a few years ago. The two men who came from Carlisle are doing splendid work. The two wild Apaches are as noble specimens of the Indian race as I have ever seen. They give all their commands in English, and are in every way catching up with the boys from Carlisle. I think in time they will be as good. The company is being organized into five groups, each group to be under the instruction of a white sergeant, and all to be under the supervision of another officer of the company and myself. A large percentage of the men have learned to read and write. Many can now sign the muster rolls as well as the majority of white recruits. They will all go to school twice each week, and I hope will eventually learn to read and write and keep their accounts. I think the Apache is about the most intelligent of our Indians. Geronimo, that great terror, is now acting as justice of the peace in the Indian village. I debated this question of law among the Indians for a long time in my own mind. I had taken hold of this work totally unprepared for such a thing. My duty had been to serve against the Indians rather than for them; but, the more I thought of it, the more I was convinced that an Indian should understand something about the laws of the country, not only that he might not violate them, but that he should understand his own rights under those laws. After a great deal of care I decided to make Geronimo my justice of the peace, and I find that



his decisions are eminently wise, acute, and to the point. He has an excellent influence over the other Indians, and more than fulfills my expectations. I may say that, among other duties, he has to see that the old ladies keep their houses clean.

Question (by a Delegate). Can any of these enlisted men hope to become commissioned officers?

Lieut. WOTHERSPOON. Yes, any enlisted man who has been a noncommissioned officer for a certain time, and who can pass the prescribed examination.

Among other things I wanted to teach the Indians was music. I had heard that an Indian could not become a bugler. I have now two young buglers who are among the best buglers in the Army. They sound all the calls, and play all the marches and quicksteps. After the Indian soldier has cut his long hair and is well dressed, he is a very fine-looking person. He looks much more respectable than the average citizen of Alabama in our parts, and is really as intelligent.

President GATES. Are you a Southern man, Lieut. Wotherspoon?

Lieut. WOTHERSPOON. Yes, I am. I was speaking, however, of the "Cageons" (supposed to be a contraction of Arcadians), who live only in the forests of Alabama, Louisiana, and a part of Georgia. I think there is no doubt that the system of enlisting Indians as soldiers for the Regular Army will be a most beneficial thing, not only to the United States, but to the Indians themselves; but, to make it a benefit to either, the Indian must be kept away from bar-rooms and canteens. I have given orders that under no circumstances shall my men go near drinking saloons or the canteen; and I have not had a case of drunkenness or partial intoxication, neither have I had a case of insubordination, an act of disobedience, or a breach of discipline in five months. My men are handsome, well set up, obedient, and perfectly reliable soldiers. What! you may ask, do you put arms into the hands of the bloodthirsty savages? Yes, they have guns and they have cartridges, and no evil results have followed. It has been said that the enlistment of Indians as regular soldiers is not a success. In connection with this, a point of great interest to me has been the question of how to suppress the sale of liquor to these people. I have said that I believe the system of enlistment can only be beneficial when the Indian is kept away from saloons and canteens. When I took these people in charge, it was the most common thing for the Indians to be drunk or semidrunken. They would injure their wives and beat their children and fight with each other. They were not worse than the negroes or whites, but just like them when suffering from the same complaint. I undertook to stop this sale of liquor, and came North to look into the law and to consult with Captain Pratt. I found there was a law that would help me. The law says that any man who sells liquor to any Indian in the Indian country shall be punished. The Supreme Court has decided that any country is Indian country where Indians are held under an agent or superintendent appointed by the President, hence I am an agent or superintendent and the Apaches are in the Indian country. The most prominent white people about Mount Vernon were dealers in liquor. I warned them that I would have them arrested if they did not cease their sales to Indians. They did not pay any attention. So I had them all arrested, brought before the United States grand jury, and eventually before Judge Tolman in the United States district court. Every point of law was in my favor, and they were sent to prison for three months in the heat of the Alabama summer, at an expense, with fines and costs, to their purses of about a thousand dollars each. They assure me now that they are reformed men, and that never again will they sell whisky to Indians.

There is another point about the law and the Indian—about the Indian understanding his rights under the law. Two months ago thirty-eight Indians were sent to me from Fort Wingate, N. Mex., as prisoners of war. The newspapers said they were terrible creatures, that the agents could not manage them, etc. They came to me, and a more mild-mannered and worse-dressed lot of people I never saw. After a few days' rest they were put to work cutting logs to build themselves houses. One day I asked one of them what he had been sent to Mount Vernon for. He said he had not the faintest idea. How true this may be I do not know, but the point is that he claims that there was no form of law in his case. He was not told who were the witnesses against him nor confronted with any witnesses. He claims that he only knows that he was taken away from his home and people, put in the guardhouse at Fort Wingate, and then brought to Mount Vernon. This may have been a military necessity—I do not know; but is it right, as this man claims was done in his case, to try any man in this country without giving him a hearing?

I suppose you all know that the status of the Apaches is unique in our country.



at this time. This is the only tribe that is now exclusively under the control of the War Department. I should like to bespeak your patience that that Department may carry out the schemes it hopes to follow.

President GATES. What a clear-cut and soldierly presentation of facts that was! Lieut. Wotherspoon ought never to be allowed to get out of relations with the Indians. It reminds me of the most stimulating talk I ever heard on the Indians, by Gen. Milroy, at the first conference I ever attended. Just as he got that splendid system of administration of law for Indians, in which he took the chief man and made him feel the responsibility and put him at the head, he got word that his place was wanted by a local Senator for a friend, and he was put out, and the whole thing went backward, and slipped away until there is nothing left but a tradition. We must have civil service regulations in the Indian service.

Mr. A. K. SMILEY. We once held a council with Geronimo, and I was greatly impressed with the power of the man. Lieut. Brown told me that he is the ablest man he ever met of any color. Geronimo had charge of the Sunday-school down there, and he made a good Sunday school superintendent.

Adjourned at 1 p. m.

## SECOND SESSION.

WEDNESDAY NIGHT, *October 7.*

The conference was called to order at 8 o'clock, the president in the chair. The report of the law committee was called for.

Mr. PHILIP C. GARRETT. I can hardly say that I am prepared to make a report from the law committee. My colleagues, Prof. Thayer and Mr. Austin Abbott, have not agreed upon any report. I shall, therefore, only introduce the subject of the legal status of the Indian, that it may be discussed by those who shall follow me. I wish, however, first to submit extracts from letters from these two gentlemen. Prof. J. B. Thayer writes as follows concerning the substance of a bill which they propose: "I doubt if anything can be devised which is much simpler and will cover the objective ground. But I will heartily agree to referring all questions of that sort to any proper body. What we want is something that will accomplish the object named. We will not quarrel with anybody about the details."

Mr. Austin Abbott writes: "It appears to me that we should frame three bills—one on the rights of Indians as citizens and the law applicable to them, one on the local Indian courts, leaving the clauses as to establishment of a system of circuits to form a third bill—and press them altogether. This is a general indication only, for I have not the bill with me. The most important matter of all is the subjection to legal administration of the Indian funds, and consequent regulation of agencies; but this I do not think we can accomplish without first making progress with the others."

Mr. Garrett then read the following paper:

### THE LEGAL STATUS OF THE INDIAN.

[By Philip C. Garrett.]

The law committee have not been together as a committee since the last conference, and have not, as a committee, come to any new conclusions. It may safely be said that a majority of them, if not all of them, are as fully convinced as ever of the need of legislative action to provide law and courts for the Indians on the reservations.

The subject hangs fire, in the absence of any counter-proposition, free from the alleged objections to the bill drafted by Prof. Thayer, and modified by your committee, as then constituted, after consultation with various legal authorities and with the law committee of the Indian Rights Association. They would welcome modification, curtailment, elimination, substitution, anything that will effect the purpose, even if it comes short of what seems to them to be needed. To take no step, because Congress does not see the way to take a long step, is not the only alternative. We are giving the Indians education, they are becoming more and more civilized, yet are left without the one great distinguishing characteristic of civilized communities, respect and obedience to law, because they are deprived of the law to respect and obey. That is withheld from them. Continual illustrations arise of the necessity of some provision. The



Commissioner urges it, in his report just published. The country awaits with growing impatience the needed legislation.

It seems to us that the powers of courts of Indian offenses might be enlarged, defined by law, and the courts in some way definitely legalized by act of Congress, not simply recognized by tacit inference from appropriations for their support; that the duties of United States courts might reasonably be extended on the reservations, either by enabling them to delegate their powers in certain cases to court commissioners or providing for sessions of the court itself at points on the reservations; and finally, that appeals to the Supreme Court might be granted, and there would then be provision for civilized justice to the Indians, which practically there is not now. As for details, these should be such as are essential to justice and no more, and may safely be left, perhaps, to development in the progressive stages of legislation. But, whatever bill is enacted, it should not be a crude bill, because, even if its operation is somewhat temporary, it is to last during a transition which will be prolonged, perhaps, over fifty years.

We submit herewith the answers received to the five questions sent out last year. They are too voluminous to read at length. Of those tabulated, fifty-two in number, twenty-six—exactly half—were from Indian agents, and the remainder from teachers and others in the Indian service, with very few exceptions. There are five answers received since, of which three are from agents. If there are any official prejudices on the part of the agents in favor of the existing order or otherwise, these should be taken into the account. To the first four questions we give simply the affirmative and negative replies here, and some of these have to be inferred from the context. From six respondents there is no information, and from others none on some points, which will account for the vacancies in the number of the answers in these cases. To the first question, "Is there practically a different law for the Indian from that for the white man, in the field with which you are familiar?" ten answer yes, and thirty-six no. Of the agents, four answer yes, and twenty-four no. To the second inquiry, whether the court of Indian offenses affords reasonably convenient and fair justice to the Indian, twenty-two answer yes, and seven no. Of the agents, fifteen answered yes, and two no. To the third query, whether the distance of the United States courts from any considerable Indian settlement involves a denial of justice, there are fifteen affirmative and twenty-four negative replies; and to the fourth, whether Indians having land in severalty have adequate remedy in cases of trespass, fourteen affirmative and ten negative. It will be observed that the conclusions of the agents are the same as those of the other classes of respondents and in larger majority. The answers are not so unanimous as one could wish, especially to the last two, which are perhaps less important in their bearing on our conclusions than the first two. As to the latter, the great preponderance of opinion is (1) that, practically, there is not a different law for the Indian from the white man's; and (2) that the courts of Indian offenses afford a reasonably good chance for justice. The meaning of answers to the first probably is that the Indian has as good or as fair treatment at the hands of the law (such law as there is) as the white race; for the respondents are not most of them very accurate and discriminating in these matters, if we may judge from their letters.

If so, the answer to the first question is tantamount to that to the second. There is, then, a slender basis, at least, for law in these Indian courts, which have the further merit of educating the Indians in the rudiments of a knowledge of courts of law, as conducted in civilized countries. And of this I will speak again after referring to the answers to the fifth query, "What, if any, further provisions of law do you desire to suggest as necessary to secure equal justice between Indians and between whites and Indians?" From this we do not derive as nutritious a crop of ideas as we might hope.

One suggests "alfalfa seed" and "iron fences," another that we "civilize the white man," another "education." Eight of the agents think there is law enough; six of them have no suggestion to make; one says there are no changes practicable. Eleven of them, however, and ten others make suggestions. A number of these, like the three cited above, are somewhat irrelevant, while others are indicative of legislation which might prove of value. One sums his suggestions up in the proposition that we should make citizens of them; a second, that the whole reservation system and the Indian Department should be abolished; a third, that they should be given the same law as the whites; a fourth, that the Dawes bill should be so amended as to allow Indians to sell timber on lands patented to them; a fifth, that there should be some provision for divorce between Indians, fixing the grounds for it. Then one thinks there should be no change till the Indians know more, but that capital offenses should be turned



over to the sheriff to be tried in the district court of the county where the reservation is. Another proposes a United States magistrates' court, sitting every three months. And other propositions are that the law should compel trials for murder to be held within a given time (which would perhaps would be a good thing everywhere); that cases should be tried regardless of the cost to the Government; that the Government, and not counties, should pay all the expenses of trial; that penalties provided for Indians should be the same as the State law provides for whites; that Indians should enjoy all the rights of white men; that they should be naturalized and made citizens; that they should be put under the white man's law, except as to land; that Indians should be made competent witnesses; that all tribal laws should be abolished; that the Government should pay the cost of trial of all who commit crimes against Indians; that the respondent has found the appointment of a United States deputy marshal and a United States commissioner at points near the settlements beneficial; that United States commissioners should be given the jurisdiction of a justice of the peace; that the powers of the courts of Indian offenses should be better defined by law; to establish courts of justices of the peace to try minor offenses; that the courts of Indian offenses should be recognized as courts of justices of the peace, and that the Indians be given special United States attorneys to defend them.

Here is abundance of suggestion, much of it raw and made by those who know little of law themselves, some of it of local application and from interested motives, but conveying the impression that many workers in the field are sensible, no less than those who view the subject from a distance, and even from theoretical standpoints, of a crying need for some means of obtaining justice on the reservations, more searching and effectual than the present exiguous provisions. I am not prepared to advocate, either for myself or on behalf of the law committee, legislation to remedy all the defects that may exist among the Indians, any more than all those that exist in the rest of the country. The question put in the Red Man recently, "Who are the savages?" is, perhaps, pertinent in this particular. Is it the comparatively orderly community among which lady missionaries and teachers live in peace and safety? or is it the white men who flay negroes alive, hang them to the nearest tree, or shoot them down in swamps without even knowing that their victim is the guilty party? There are terrible evils elsewhere than among the Indians that need legislation. But that is no reason why we should not legislate courts for the Indians at once. The committee, then, think that what is known as the Thayer bill practically represents what is needed. If the eminent legislators who have considered it see insurmountable practical objections to it in its present form, my own opinion is that the defects should be remedied and the draft modified. Why not first pass a law, and that immediately, declaring the Indians entitled to all the protections, privileges, and immunities of law provided for other residents not citizens of the United States? That much they are surely entitled to, nor do I find any authorities who regard such a step as impracticable or unconstitutional.

Then let the courts of Indian offences be improved, as educators of the Indian, if nothing more. But they are worth more. We have heard the testimony of Lieut. Wotherspoon to the merits of Geronimo as a justice of the peace. The Commissioner's reports bear further evidence. In his report for 1890 he uses this language: "The services rendered by the court are of such value in promoting good order and good morals in the community, as well as in familiarizing Indians with the customs, practices, and ideas which they will hereafter meet in white communities, that courts ought to be established for nearly every agency." Why not, then, enlarge their powers, increase the compensation of the judges, provide for their instruction in the law, and add to the list of offenses over which they are now given jurisdiction?

The further provisions for giving the Indians law I will leave to be discussed by the able lawyer who is to follow me. I would suggest, however, that the former draft be submitted to Justice Strong for his suggestion of such modifications as may make it acceptable to the Senate, or that a new draft be made by some member of the Senate committee, accomplishing the purpose sought, if it can be done, by a simple process or in a shorter bill.

If Senator Dawes were not here to speak for himself, I would refer more at length to legislation suggested by him, modifying the policy hitherto pursued towards the Indians, allowing, for instance, the leasing of part of the Indians' land to white men, who shall, in part compensation, break up the Indians' land contiguous to their leased land; also allowing Dakotas, to whom grazing lands have been allotted, to exchange them for farming lands on the public domain. But the Senator is here to speak for himself.



After all, is there not deeper cutting necessary before these scattered remnants of a former sovereignty attain their full manhood? Legislation is approaching it. The decisions of the Supreme Court are nearing it. Mr. Hornblower, in his recent interesting address before the Bar Association, says: "In *United States vs. Kagama* (118 U. S., 475) it was held that, while the Government of the United States has recognized in the Indian tribes heretofore a state of semi-independence and pupillage, it has the right, instead of controlling them by treaties, to govern them by acts of Congress, because they are within the geographical limits of the United States, and are necessarily subject to the laws," etc. And again: "The court has even gone so far as to hold that Congress can provide for naturalizing any of the Indians." And: "The right of Congress to regulate the legal status of the Indian having been thus so fully and clearly enunciated by the court of last resort, the question is pertinent whether the time has not arrived for Congress to take such steps as will put an end, at once and forever, to any such rights of independence or quasi-independence as will justify any tribe or so-called nation in levying war against the United States." That is, to put an end to the tribes, at once and forever, as one may freely construe it, and declare that henceforth all Indians are simply residents of the United States, and must obey the laws or be subject to the penalties like all other residents. Do the treaties stand in the way—the old existing treaties, which provide that certain sums are to be paid to the tribe forever? But what would happen if the tribe, through the delay of wise legislation, became extinct? Forever would then come to a sudden end for them. Suppose a man left a thousand dollars to his favorite horse, to be paid to him annually forever. Would his executor be abused for violation of his trust for stopping his payment when the horse died? But capitalize your annuities and then you do the Indians some justice, while you comply with the terms of your bond. Then you give them the benefit of the treaty, truly; whereas, if the tribe died, it would cease to bind the United States, and the Indians would forever lose the benefit. When the white man first set foot upon this soil it was natural to recognize the nations which occupied it as nations *de facto*. That day has long since passed, and civilization spread from sea to sea. Civilization is better than barbarism; and we offer it, on equal terms, to our brother, the red man, who then becomes again once more the possessor of the soil, being joint owner with us from Passamaquoddy Bay to the Pacific and the Gulf. Let us entreat him to come back to his own.

At the close of his paper Mr. Garrett stated that Mr. F. J. Stimson, who had been mainly instrumental in drafting the Thayer bill, had come from Boston, to present a paper on that subject. Mr. Stimson then read the following paper:

#### LAW FOR THE INDIAN.

[By F. J. Stimson.]

Law seems to many a barren subject; it is as the dry bones of civilized life—lacking in human interest, though the framework of all society. We are apt, with all our interest in the flesh and blood, in the beauty, intelligence, goodness of the result, in our care for the personality, to forget the skeleton on which the body politic, as well as the body personal, must depend. But without these "dry bones" no body can grow straight and strong. Now, the Indian body politic yet has no such skeleton—no framework; and we lawyers feel that before you get his limbs strong or his brain active, or give his body and brain the civic duties of a man—before you fill him out to citizenship—you must have his spine straight.

You know how briefly his present condition in this respect may be stated—that, as a general principle, he has no law, nor courts, nor even recognition as a human being. The courts tell us on the one hand:

"The Indians do not constitute a foreign state, so as to claim the right to sue in the Supreme Court of the United States; and yet, in the management of their internal concerns, they are dependent on no power. They punish offenses under their own laws, and in so doing they are responsible to no earthly tribunal." They make war, and are not punished; they may (now) acquire property, and are not protected in it; yet they are still termed "wards of the nation." Like all wards, they may not make contracts; while, on the other hand, we are rapidly pressing upon these wards their inheritance—pressing it upon them without training in the duties or knowledge of the rights of citizenship, or the skill and habit of protecting their inheritance when they have got it, without giving



them any courts—the civilized instruments of such protection—if they had the necessary knowledge. Now, it is true there is a difference of opinion as to the legal rights of the Indian when we give him this inheritance; but in all earnestness, I do not know which view is the worst for this unfortunate "heir." By the one view—which, I am bound to say, is held by most lawyers—the Indian, as he gets his 160 acres of land, is living on a kind of Tom Tiddler's ground—in a place which is not yet a civil state, but has ceased to belong to the reservation, with neither municipal law nor courts.

By the other view, he has suddenly changed his sovereignty to a remote State government, which has not given and will not give him its courts and laws, though in theory entitled to them. This latter, I believe, is the view entertained by the Indian Bureau. But you will note two things: first, that no amount of opinion or custom in an executive branch of government will of course stand against the first word of a decision of a United States court; second, that the very fact of this difference of view shows in what a fundamental state of wretched confusion and uncertainty this basic question of Indian civilization remains, and we are suffering it still to remain, by nonaction on these points of law and courts.

And, if the second view be the correct one, the last state of our Indian is worse than his first. For we are informed that the States usually deny their courts to the Indians. As he pays no taxes, they will not give him even their justice. He can not enforce witnesses to attend, nor pay for civic process, nor get fair juries. And, finally, we know too well that the people of the States or Territories surrounding the reservation have commonly been the Indian's worst friends, most unfair judges, and most corrupt masters.

Furthermore, remember, we have all the vast majority of reservations which are not thrown open, and have no law nor courts, in either view. Now, as to the statement so often made, that the reservation is gone, that the system is vanished, and therefore we need no longer send our "heir" to school, for he has already got his estate. The number of allotments in four and a half years, under the severalty act, has been 12,752. At that rate, Prof. Thayer tells me, from thirty to sixty years will be required to wind up the Indian problem and make the last "ward of the nation" a citizen. Is that too short a time to consider? And, if it were, and thirty years hence were only ten, shall we not try in those ten years to train the ward against the so rapidly approaching time of his majority? We want laws and courts, not only to protect the Indian when he has become a citizen, but to train him how to be a citizen.

We can not longer postpone this question. We must begin to train Indians still on reservations to citizenship, and we must provide protection for the Indians on those that are being thrown open. The severalty act gave the Indian his heritage. It went three-fourths of the way. But we must go the last quarter, too. We must train him for it, and protect him in it when he has got it. The cry for action is going up outside this conference, all over the land.

If Congress does not act, somebody will, and may do it wrongly. The wrong authorities may assume jurisdiction if they have it not. I read in the Boston Herald of September 28 this year that a judge in Oklahoma has just taken jurisdiction, under habeas corpus, of an Indian boy placed in the Government Indian school, and ordered him removed from the school and restored to his father. I read from the Herald:

"Judge Greene of the district court of the Territory of Oklahoma, in his opinion, took the ground that the right of a parent to the custody of his children belonged to the Indian as well as to the white man.

"Commissioner Morgan says that it is contrary to the tendency of all recent Indian legislation, inasmuch as it fails to recognize the true status of an Indian, which is that of a ward of the nation. \* \* \* He believes that Congress should enact a law explicitly defining the status of Indians, and will make a recommendation to this effect in his next annual report."

And at a late meeting of the American Bar Association, after an earnest and unanimous discussion, it was resolved—

"That it is the opinion of the convention that the United States should furnish, at the earliest possible moment, courts and a system of law for the Indians."

And Messrs. H. H. Hitchcock, of St. Louis, Willam B. Hornblower, of New York, and Prof. James B. Thayer, of Massachusetts, were appointed a committee to urge the matter before Congress and the President. In the discussion of that resolution—I wish I had time to reproduce all that was said—lawyers from all parts of the country, representing every shade of opinion as to the Indian question, in general, agreed on the point that the first thing necessary to prepare the Indians for their duties as landholders and citizens was to give them some

law and impartial courts. Mr. Hornblower read a paper on "The Legal Status of the Indian," in which he said: "Let us enact laws suitable for the present situation, and place the legal status of the Indian upon a rational and practical basis."

Mr. Thayer called attention to that decision at South Dakota which acquainted the Indians with their exemption from punishment in killing officers of the United States Army. They ought to be disabused of this idea. The Indians ought to be protected in their just rights, however. There were no courts in the reservations, and only seven crimes were recognized as among themselves. It was now clearly declared that the United States has full power of government over the Indians, whether in the reservations or in the States. The conclusion of Mr. Hornblower was sound—that the United States establish a system of law and of courts in their reservations. The Indians had no redress but war. If they had courts, they would resort to them.

John B. Sanborn, of Minnesota, said if the Government would establish courts and give Indians the same rights in them as white men it would go far toward solving the Indian question.

Judge Peabody, of New York, and Alfred Russell, of Michigan, spoke in favor of the resolution. D. S. Troy, of Alabama, said that a few Indians still remained in the Everglades of Florida, who continued to hold their slaves. The chief of these Indians held that the slaves in his kingdom had never been freed because no special law as regarded the Indians had been passed.

Judge John F. Dillon, of New York, closing the debate, said, whatever might be the state of savagery in our Indian, he was a man. He had dwindled away until he was a mere remnant. It was the sacred duty of the Federal Government to protect the Indian. It was his misfortune that, in any dispute involving the right of the Indian, there was no tribunal to which he could bring his complaint. Indian outbreaks were the result of nonperformance of treaty stipulations. The resolution could be safely passed.

Two most valuable articles, to which I earnestly commend the attention of this conference, have been written by Prof. Thayer, in the October and November numbers of the *Atlantic Monthly*.

You remember that the Thayer bill failed of immediate acceptance because its provisions were thought too complex. The difficulty arises from the vast extent of the territory to which the bill applies. It was thought impossible to get along with less than thirty or forty courts for the reservations. A bill creating, say, forty minor judges—at an annual expense of some hundred thousand dollars, the whole of whose provisions, counting courts, law, and municipal government, are contained in a law the length of about three pages of the Revised Statutes—would not seem unduly long and complex, especially when you consider that it concerns the perpetual welfare of 300,000 people, for whom many millions of public money are now spent annually. Many suggestions have been made, and other and simpler bills prepared, but none other both comprehensive and satisfactory has yet been found. For instance, Mr. Austin Abbott and myself thought at first the subject might well be divided. Take, for example, this one of several drafts for bills prepared by me:

"I. All Indians not citizens of the United States, whether residing on or off a reservation, are hereby declared entitled to the full protection and exemptions secured by the Constitution of the United States to persons other than such citizens; and especially they shall be entitled to the equal protection of the law, they may sue and be sued in all courts, and shall have full power to make contracts, and engage in any trade or business: *Provided, however,* That such reasonable restraint as is necessary to the maintenance of the reservation system is not forbidden, nor shall this section work a repeal by implication of any laws which may be necessary to such reasonable restraint; and in particular it shall not, except as expressly provided, work a repeal of the following enumerated acts or any part thereof, namely: The act of February eighth, eighteen hundred and eighty-seven, entitled "An act to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the United States and the Territories over the Indians, and for other purposes."

SEC. 2. *Law extended over reservations.*—The laws, both civil and criminal, existing at the time of the passage of this act or hereafter made, of the State or Territory in which any Indian reservation is situated, are hereby extended over every such reservation, so far as said laws are applicable, and not inconsistent herewith or relating to subjects herein provided for. And the laws, both civil and criminal, existing at such time or hereafter made of the State of Kansas, are hereby extended over any Indian reservations situated in the Indian



Territory, except as hereinafter specially excepted; and any person, Indian agent, officer of the United States, court or tribunal, undertaking to administer law or impose restraint upon Indians, or to settle disputes on questions of property, or contract or tort between Indians and white persons, shall be governed by said law of such State or Territory. But the President of the United States may, at any time within six months from the passage of this act, or within six months after a certification by the court commissioners of any such laws as prejudicial or inapplicable, by his veto of which proclamation shall be duly made, forbid the application to any such reservation of any such laws which he may deem prejudicial to the welfare of the Indians to be affected by the same, provided that this section shall not be construed to repeal section 9 of the act of March 2, 1885.

Surely no one, in or out of Washington, will say that this simple bill is not proper, just, and wholly necessary; but the difficulty is that, if we so provide law without courts, it may open the door to State and Territory interference, or, rather, denial of justice. And, remembering our own history—the Star Chamber Court of England and the bill of rights—we well know that no law and no courts are almost better than a denial of justice, which would forever disgust the Indians with the very institution of civil justice itself. But I hope this conference will give the matter its earnest thought, and end by agreeing with us of the American Bar Association that some bill should be passed by the next Congress, which shall, first, declare definitely what the civil status of the reservation Indian is; second, define and extend some system of law on both classes of reservations, whether in process of allotment in severalty or still in tribal ownership; and, lastly, give him some simple system of courts protected by the National Government, in which he can trust, and by which he will be trained to enjoy and protect his coming heritage and his rights as a citizen. Let us at least go as far as to say: Resolved, that the Indian is legally a human being; resolved, that he should enjoy the laws of the land common to human beings; and, resolved, that he should have just courts to enforce it.

#### DISCUSSION.

Senator H. L. Dawes was invited to open the discussion on the subject of law for the Indians.

Senator DAWES. I am drafted into this service. I not only did not come here for the purpose of discussing this question, but I came with the firm resolve that I would not discuss it. Nothing has grieved me more than to be compelled to differ, as I do, upon the wisdom and the necessity of the measures indicated in the paper just read, with those of my fellow-citizens favoring these measures, who are just as earnest and just as honest, and far more able than I am, to devise proper measures in reference to the conduct of Indian affairs. But I have learned whatever I know in reference to what is best for the Indian in the field, and not in the closet. Serious responsibilities have been imposed on me with reference to Indians these late years; and I have been out to see where he lives and how he lives, and I have drawn such conclusions as I could from my observations and from experience as to what is best for the Indian to-day. I was exceedingly gratified when Prof. Thayer, who has made this subject such a thorough study, procured from the American Bar Association a committee, of which he is chairman, to present his views to Congress.

I sincerely hope that this conference will join with him, and appoint the ablest committee they can select who will present to Congress the plans and methods which they think are not only wise, but absolutely necessary. And if, in the judgment of Congress, these methods are wise and necessary, I do hope and pray that they may become the law of the land, and bring what good they can to the Indian, or that those who believe in the wisdom of this measure shall be convinced that it is impracticable and impossible. At any rate, an end will come to debate on this subject, and our minds can be carried to practical work. If Congress is convinced that it is a possibility and desirable, then I will take hold with what little energy and ability I may have to see to it that it gathers all the fruits that its friends claim it is capable of producing.

I have been quite astounded however, to hear it said that the Indian is without law. It is a mistake, a sore mistake. Gen. Whittlesey told you a little while ago that on the 8th of February, 1887, ten thousand Indians rose into the condition of the citizens of the United States, "clothed with all the rights, privileges, and immunities, and subject to all the obligations of citizens of the United States," and that since then fifteen thousand more have walked through that gate into the status of citizenship.

This was by a law of Congress which is charged with having left the Indian without law. Congress could hardly have been derelict, so far as this class of Indians is concerned, had it stopped there. For citizenship carries with it all the rights, all the protection, that you and I enjoy. But Congress went further, and declared expressly that "these Indians are citizens of the United States, and are entitled to all the rights, privileges, and immunities of citizens." And then, to make it doubly sure, Congress repeated in the same statute "that, upon completion of said allotments and the patenting of the lands to said allottees, each and every member of the respective bands or tribes of Indians to whom allotments have been made shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside; and no Territory shall pass or enforce any laws denying any such Indian within its jurisdiction the equal protection of the law."

Is there anybody capable of putting language into a statue that will add to that? Every Indian in the United States has that door open to him to-day, and, if there is a friend of the Indian within the borders of the United States that can frame language stronger than that, let him bring it to Congress, and Congress will put it into the law. Probably one-third of all the Indians we have to deal with come under this broad shield of law. The number is increasing daily. The whole effort of the Government, all benevolent effort, is aimed at preparing the remainder for this citizenship, and consequent protection of the law. More than \$2,000,000 was appropriated last year for that purpose. The remaining two-thirds—the reservation Indians—are decreasing in the same ratio. The whole system under which they are held is fast crumbling away. There are many among us who are for abolishing it at once.

But let us see what provision of law is made for the reservation Indian while he still remains the ward of the nation, and on his reservation. First, how is he treated criminally?

In 1885, by the ninth section of the Indian appropriation act, Congress made provisions for the punishment of certain crimes by Indians, as follows:

That immediately upon and after the date of the passage of this act, all Indians committing against the person or property of another Indian or other person any of the following crimes—namely, murder, manslaughter, rape, assault with intent to kill, arson, burglary, and larceny—within any Territory of the United States, and either within or without an Indian reservation, shall be subject therefor to the laws of such Territory relating to said crime, and shall be tried therefor in the same courts and in the same manner, and shall be subject to the same penalties, as are all other persons charged with the commission of said crimes, respectively; and all such Indians committing any of the above crimes against the person or property of another Indian or other person within the boundaries of any State of the United States, and within the limits of any Indian reservation, shall be subject to the same laws, tried in the same courts, and in the same manner, and subject to the same penalties as are all other persons committing any of the above crimes within the exclusive jurisdiction of the United States.

As to these crimes, therefore, is it in the power of any one to make language any stronger? Does that not put the Indian on an absolutely level plane with the white man? If a United States court is such a heavenly tribunal that it is Paradise to get into it, the opportunity is before him: Outrageous decisions have been quoted to-night from judges in Oklahoma and Sitka. But you would not get out of the difficulty by multiplying your judges. An Indian was acquitted of the murder of Lieut. Casey during the late outbreak at Pine Ridge, because the court thought it was a condition of war, and the remedy proposed is the creation of another court. The crimes referred to in this law are enumerated crimes. Why do not we say all crimes? What are the crimes that are left? Simply assault and battery, chicken stealing, malicious mischief, and that kind of thing. Why didn't we put those in? Because we were told that the United States marshal would go around the different reservations and pick up every Indian who had assaulted another Indian, and take him off a hundred or two miles to a United States court at the expense of twenty or thirty or forty dollars, and then, when he was discharged, let him go back as best he could. We therefore concluded that it was not wise to make it universal in its application.

For these petty crimes the court of Indian offenses was constituted. That is, a court that has no place in law, being constituted on the recommendation of the Commissioner of Indian Affairs, and governed by rules made by him. Nevertheless, it has worked well. In the Indian Commissioner's Report of last year it is shown how useful it is. It is commended by the agents. I noticed that you



were pleased when that clear-headed, conscientious, and able military officer this forenoon told you that Geronimo even had made a good judge. If that is so, I think you could trust three of the best Indians that you could find, selected by the agent and approved by the Department, to pass upon these little offenses, if you could trust Geronimo. I will read a few extracts from this report. I want to show you that the Indian Bureau and the Department of Justice have not left the Indian without law; that there has come up from the Indian reservation no instance of injustice done to the Indian, such as we read every day in the report of the different courts of the United States and such as have been cited to-night. No such reports have reached our ears from the courts of Indian offenses. The rights of the Indian have been substantially protected. It is in a rude way, it is true; yet substantial justice has been done, and the Indian has been taught to apply the law himself.

The Indian police system is about two years older than this court of Indian offenses; and, connected with that court, it has come to be the bulwark of the Government in the administration of justice and in the preservation of order on the reservation. When the committee last year asked Congress for an appropriation for the Indian police, I read from this report what was said about the police; and a Senator, who had up to that time been hostile to the whole policy of the Government in relation to the reservations, expressed his astonishment at this testimony, and he said, "Whatever you want for that Indian police force, ask, and you shall have it; we will vote it." The effect of putting this responsibility on the Indian has been to lift him higher than any process except the severalty law has done. It is my belief that no white police in any city in the United States has been more faithful to its duties than the Indian police on the reservations. That is the testimony of all who have had anything to do with the Indians. Hear this from the report of Standing Rock Agency as to the court of Indian offenses, by Major James McLaughlin:

"The court of Indian offenses holds biweekly sessions at the agency of two days each, where all Indians committing offenses are brought for trial; and the valuable aid rendered by this court can not be too highly commended. Eighty-three cases were heard and adjudicated by this court during the past year, and all the decisions have been intelligently and impartially rendered upon the evidence adduced. In every instance the decision of the court has been sustained by public sentiment, and not a single appeal to higher authority was asked. The three judges of the court are John Grass, head chief of the Blackfeet Sioux band; Chief Gall of the Hukpapa band, leader of the progressive element of the late hostile Sioux, and Standing Soldier of the Lower Yanktonais, all of whom are full-blooded Indians, eminent among and respected by their people."

W. D. Myers, agent, reports of the court of Indian offenses of the Kiowa, Comanche, and Wichita Agency, as follows:

"At the time I assumed charge of this agency I found established a court of Indian offenses, consisting of three judges, which places were filled by three of the most prominent chiefs on the reservation, namely, Lone Wolf, principal chief of the Kiowas, Quanah Parker, chief of the Comanches, and Towaconie Jim, chief of the Wichita and affiliated bands. Early in October last Lone Wolf, acceding to the wishes of his tribe, resigned, and I immediately appointed his brother, Chaddle-Kaung-Ky, to fill the vacancy. I find this court of great benefit in punishing the Indians for offenses committed. Their decisions are generally fair and always impartial, and are accepted with good grace by the Indians."

It is not a perfect court. It can be improved, but it can have no place under the law. The moment the law takes it up all the judges have got to be appointed under the Constitution of the United States, nominated by the President and confirmed by the Senate. This is a temporary court, created to meet a temporary necessity, but practically of just as much use as if all these poor fellows were taken into the United States court.

The suggestion that you must make United States courts alone for the Indians on the reservations has this trouble. You can not establish a United States court in any State in this Union except such as are fixed by the Constitution; and, so far as civil causes are concerned, the Constitution of the United States provides that nobody shall sue in a United States court except citizens of different States. You can not clothe a United States court in a State with power to try a civil case unless the parties are citizens of different States; and therefore you can not apply this system to an Indian before he becomes a citizen, and you can not make a United States court that any citizen can bring another citizen into unless they live in different States. They must go into the State courts. As to their right to be tried criminally, valuable as that right must be, by a United

States court, the only crime that could be committed in States out there against the United States would be a crime against the revenue laws and crimes of that kind.

All the Indian reservations in all the States under the Constitution of the United States have got to come under the State courts. Now, every one of the Territories of the United States, except three, have become States. There are left the Indians of Arizona, Utah, and New Mexico. So long as they are Territories you can make for them just such courts as the United States pleases for the trial of anybody in those Territories. That is true. The United States has made those courts. They have clothed every Indian who becomes a citizen with every possible right that a citizen can have. And we have provided also as to the crimes enumerated that, whether he becomes a citizen or not, he shall be subject to the law and be tried in the same court in the Territories or in the States that the white man shall be. Now, why should you say that the Indian is without law? Do we want a law passed that will permit any Indian to make any contract he pleases, and then go into a court and enforce it? Until a reservation Indian can make his own contracts, he has no occasion for a court to enforce contracts.

A DELEGATE. Suppose one of the Indians on a reservation should take possession of a house and refuse to give it up. What right has he?

Senator DAWES. On the reservation he is under the laws of the United States, and the agent is clothed by the statute with the duty to take care of him and protect him. The possession of all the property on a reservation is in the United States, and the United States has the power to put one Indian in and another Indian out. It has been found by forty years' experience that you must have somebody clothed with power to take care of the Indians so long as you have the reservation system. Peace has been preserved on the reservations ever since this system existed.

The theory upon which these arguments for new courts for the Indians are made is correct enough as far as it goes. One may sit down in his library and take the Indian from the day our fathers landed at Plymouth, and follow him step by step all the way through our relations with him during the colonial period, and under the Constitution up to the year 1871, and he will come out pretty much where these arguments do. But the difficulty is that the effect of the statute of 1871, forbidding the treating them hereafter as independent nations, and of subsequent statutes, is entirely ignored in this reasoning. From that date the status of the Indian in this country has been entirely changed.

The statutes have taken him out of his old relations to the Government, the people, and the laws, and have from that time, except as to past obligations, treated him as an individual to be governed by law. By the statute of 1871 he ceased to be treated with as an independent tribe or nation, by the crimes act of 1885 he was put under the criminal laws of the land, by the severalty act he was provided with a homestead and made a citizen with all the attributes of citizenship, and by the amendment of that law the past winter marriage and legitimacy and the descent of his property are made the same with the Indian as with the white man. It will not do to say, therefore, that the Indian is without law. In my judgment, he does not need more laws or more courts, but more preparation for the new position into which the law he already has has placed him. If logic or law could make him a self-supporting citizen, the solution of the problem would be easy. But patience and persistency in the work of preparation, are, in my opinion, more needed than either logic or law.

If, however, it is possible for this law committee to give him any guaranty that he has not got, nobody will hail such a law like the Committee on Indian Affairs of the Senate, nobody like those in the field who know the Indian and know the practical difficulties that come up every day that law can not meet. They will hail any achievement that will give him any additional right, but I am surprised when I hear learned men say that either the Indian who has become a citizen or the Indian who has not become a citizen is without law in this land. He has got, in my judgment, all the law that is practicable. So far as I am concerned, I feel that another duty is pressing upon me and another kind of work is calling loudly upon the friends of the Indian. The day of work is fast passing away. The chance to make a self-supporting citizen of him is growing less and less every hour. He is being despoiled of his inheritance, he is being surrounded by all manner of devices that human ingenuity and human greed and human avarice can invent. There is no time for me to go into my library to elaborate an untried experiment of this kind. If others can accomplish it, I give them my hearty Godspeed. I hope they will find me as earnest a coöper-



ator as any they can find the moment they can convince Congress that this is practicable or possible, and I beg of them not to delay another four years. I beg of them before the first month of this Congress shall have passed to present their measure in the ablest way they can and take the judgment of Congress upon it. I shall be satisfied if they will be.

Hon. WILLIAM STRONG. If I were wise I should probably follow the old maxim, which says, if you have nothing to say, you had better say it and sit down. There are, however, two or three things which I will mention briefly that may be of some interest. Senator Dawes, in his very able address, says what I entirely concur in: that the Indians, under the allotment act, have been made citizens of the United States, and those who have taken up lands have all the rights of the white citizens of the State in which they live, are subject to the same laws, and have all the privileges granted by the general law which any white citizen has. And there is one matter connected with this which is perhaps worthy of consideration, when we are considering the status of the Indian. What have Indian agents to do with those Indians to whom allotments have been made, who have become citizens of the States? and what right has an agent to interfere with a citizen of the State? Can he direct or control in any manner the use of the allotted land and the allottee?

Senator DAWES. No more than he can of your house.

Justice STRONG. Senator Dawes says very properly that Indian agents can control this land no more than they can control my house. Indians in States to whom allotments have been made are under the control, in regard to the use of their property, and in regard to their rights of every description, of the laws and officers of the State.

There are agents now among the Indians to whom lands have been allotted who do interfere. Within a year some Indians have waited upon me at Washington to whom allotments had been made, who said that the agent would not permit them to do this or that thing on their property. If they had timber land, the agent would not allow them to cut any timber except what was necessary for building a house. They were not allowed to cut any timber and sell it to get farming utensils, even when the land was all timber land.

Another said: "I have an allotment on which I am endeavoring to raise grain, but there is no mill within twenty miles. A man wants to build a mill on my property. The agent will not let me allow him to build a mill, even if he pays rent for the privilege."

I had supposed that such control was impossible after the allotment of land to the Indians. I supposed it was understood that when the allotments were made the work of the Indian agent in that region was done. I agree this may be unfortunate in some particulars. If the Indian is left to himself he may make no use of his property, or such use as would bring him a little money, which he will spend in whisky. If the agent had some control, he might be made to make more valuable use of his property and become a self-sustaining citizen; but I do not see that that is possible under the allotment law.

I say nothing on the subject of extending the laws of the State or the Territory over Indian reservations not within a State. Mr. Dawes has thoroughly discussed the subject of criminal law. The time may come when it will be necessary to extend civil law, but I do not know that it is necessary at present, or advisable. I want to say something, however, with reference to the recent decision upon compulsory attendance of children at schools in Indian reservations. I have seen an abstract of a decision made by Judge Green. I endeavored to get his opinion in full, but there was no written one I was informed. The case was this: An Indian boy, with the written consent of his father, had been put into the school. He was indentured, if I may use the expression, to the teacher for education in the school. The father became dissatisfied, and wanted to take his son out of school. The teacher would not release him. The Indian father sued out a writ of habeas corpus to have the possession of his son restored to him, and the judge decided that the Government had no right to compel the father to send his child to school or to allow the child to be put into the school. Consequently, the fact that he had been indentured by his father was held to be of no importance whatever, and, therefore, the court could interfere between the teacher who had custody of the child, take the child from the teacher's charge, and return him to the father. This decision rested solely on the ground that the Government had no right to interfere between the father and the child and compel attendance of the child at a school. I dissent *in toto* from the decision of that judge. It is thoroughly untenable. The government of a State has a right to compel attendance at school; and the Government of the United States holds the same

authority, as guardian of the Indian, to compel the attendance of Indian children. I believe if such decisions as Judge Green's are correct, the statutory provisions for compulsory attendance will be of little avail.

On motion of Dr. W. H. Ward, it was voted that speakers in discussion should be allowed but five minutes each.

Mr. MESERVE. As reference has been made to the decision of Judge Green, I wish that we might hear from Superintendent B. S. Koppock.

Mr. KOPPOCK. The Indian to whom reference has been made, a full-blooded Indian, gave his son to Dr. W. H. Winslow, the principal teacher of the school, and entered him for three years. The boy came and behaved well. He was allowed to go home and see his sick grandfather, and returned to the school. The 1st of July the father came for the boy for vacation. I told him I was willing the son should go home for a vacation, but I expected all the Indians who took their children to sign a written contract to return them on Saturday, the 29th of August, without any trouble to me or to the agent, or any expense to the Government. I had a large number of contracts signed in this way; and this contract was signed by this Indian, Abraham Lincoln. He understood it. His boy signed it, and he did also. His tribe has an attorney, and this man wrote afterwards to know whether the boy was regularly entered, and whether I should expect him to return. I said I should; that the solicitor for the school was in the neighborhood, and I should expect him early in the week. The next thing I heard was that the attorney of Logan County had called at the school and asked to see me. I was very busy and failed to see him. I did not know his business at the time. A writ was then served on me and on Dr. Winslow, and the next day the doctor went to court. The trial was peculiar. It took five days to get through with that little case. There was no evidence to sustain any charges. The boy spoke good English and wrote his own name. He said he was treated well. The attorney of the tribe admitted that the father had put the boy into the school for three years, and that the time was not up. How the decision came to be made that was made I can not understand.

President GATES, Did not the boy want to be in school?

Mr. KOPPOCK. Yes. After the decision was made, I called on the supervisor of education, and urged that he should go down and get everything connected with this matter in writing. The case was in the hands of the United States district attorney. The judge was the judge of Logan County. We are not in that county; we are on the Cherokee Strip. A courteous letter was written to the judge, asking for his decision in writing. It has not come, and that is where the case rests. What will become of it I do not know. It is a matter of great interest. If by such means children can be taken from school, the schools must be disbanded. I do not know how many children I shall find when I go home.

Rev. CHARLES W. SHELTON. In talking with Maj. McLaughlin in regard to the helpfulness of the Indian police, I asked him how he felt as to putting the Indians under the care of the courts along the borders of the reservations. He said that ten years ago he would not have dared to do it, but that to-day he would trust any Indian on his reservation in any court. He said they would be treated just as honestly and fairly and impartially as any white man in the same court. I asked him whether the decisions of the Indians in the courts for Indian offenses were usually just? He said, "I have sometimes questioned whether I should make the sentences quite so heavy for the crimes." When an Indian is brought into one of these courts and sentenced, his whole pride has gone. There is no need of the guard-house. Until the sentence is worked out, he has such a contempt for himself that he does not want to be with anyone else. I have asked every Indian agent I have seen for the last five years whether their Indian police are thoroughly armed. "Yes," has been the reply; "they are armed with heavy army revolvers." These Indians are often from 50 to 70 miles from any agent. I have asked agents whether they have known of the Indian policemen making unwise raids on the reservations. "Never," has been the reply. I have asked, "Did you ever know an Indian policeman to make an unwise use of his arms?" And the reply has always been, "No, never."

Mr. A. K. SMILEY. Wherever I have been, I have asked with regard to these Indian courts. And I have got only one uniform answer, that the Indian trial is a very fair trial; and I am satisfied that the administration of justice in the hands of Indians is vastly better than in any part of New York.

A DELEGATE. City or State?

Mr. SMILEY. Both. I have never seen justice better administered than there. Near San Bernardino there are about 13 or 14 Indian families, making a band. We collected them to give them their land. They are safe from the white men

there. We collected them in council and asked them to be by themselves, and we found out all about their administration of justice. We asked them in regard to a young man who we understood had been whipped by the chief, and we asked what the crime was for which he had been whipped. They said the man had not been kind to his wife. He had abused her, and they brought him before all the men of this band, and the chief gave him a good, sound whipping. We, not thinking that the man was present, asked where he lived; and they replied, "There he is," pointing him out. He was the biggest man of the whole twenty-five, and the chief was a little fellow; but the man had submitted to his punishment.

Mr. F. J. STIMSON. I should like first to correct Mr. Dawes in one matter. The proposed bill does not allow Indians to make *any* contracts. On the contrary, it expressly excepts all contracts from which Indians are now restrained by the reservation system.

Next, as to the other objection, the proposition of law that the other reservations in the States are not subject to the control of the Government of the United States; this is too vast to be debated here. I can only say that, until tonight, it has not been, at least for the last ten years, seriously questioned by any lawyer.

This decision of 1885, to which reference has been made, is the *United States vs. Kagama* (118 U. S., 375).

The Supreme Court held here that the United States had full power to legislate for Indians on a reservation within a State. The only one possible exception is in Colorado, where certain jurisdiction over reservations was conceded to the State in the enabling act under which Colorado was admitted to the Union. But, as there are hardly any Indians there, it is not important.

The answer to the third and last criticism of these views of your law committee—namely, that the Indians on all the reservations to which the severalty act is applied are United States citizens—is that, if this is merely an empty term, it will not do them much good if there is nothing of the fabric of civilization around them. And no one pretends to say that these courts shall exist on the reservations in the States after the Indians have got all their lands and have become citizens and the reservation becomes part of the State. These are to be temporary courts, a stop-gap to train the Indians until all the reservations are thrown open. The moment the Indian becomes a citizen he becomes a citizen under the law, not of the State, but of the United States, so that the United States has still power to say under what law or court he shall live. The State, on the other hand, will refuse its courts, and, in fact, have constantly done so, as we hear from Mr. Cornelius, even in so civilized a State as Wisconsin; for the Indians on the reservations pay no taxes, hence the nearest county authorities refuse them court protection or process of any kind. Our object is to have courts on the reservations until they are all open. It has been estimated that it may be sixty years before they are all thrown open. I have the authority of Commissioner Morgan in stating that the number of allotments under the severalty act in four and one-half years in 12,752. As allotments are made to men, women, and children in some cases, it is fair to estimate that we may contemplate at least one hundred thousand allotments in all. At the present rate, therefore, it will take thirty-six years. It is during these years that we think they might be wisely given courts.

There were those very Indians in southern California, for instance, whom we heard of this morning as despoiled of their land because they were not trained to protect their legal rights, and because State courts could not be trusted to do justice to them.

This is the condition: that we may have numbers of Indians United States citizens, and yet they may be in a place where there is no law. Without the establishment of courts it means very little to say that these Indians are United States citizens.

As to the act of 1885, that is the act that we always have cited to us in answer to the suggestion that anything should be done for the civilization of the Indian—this act which provides that they may be tried for these seven high crimes. But you do not civilize a people by giving them the right to be tried for murder, arson, rape, and burglary. That is not civilization. All the civil side is left out. How does the present system work, even in criminal matters? The Indians have to go to United States courts, and they sometimes have to go hundreds of miles. One of our objects proposed is to bring the courts nearer to them. The result now is that Indians often conceal crimes rather than be at



such expense and trouble, leaving their families and their vocations for months at a time.

Then there is another civil side, and that is a very important thing, the training in civilization, in knowledge of municipal affairs. On these reservations there is no county division, no civil machinery of courts, even if they would take jurisdiction, which they will not, because the Indians pay no taxes. It is the civil side of law that is valuable for civilization. At present there is nothing but these Indian agents' courts. I am delighted to hear about them. I know they are very good. But they are police courts with very minor jurisdiction, looking after chicken-stealing and such things, as has been said to-night. When they come to the test of trying cases involving property and large sums of money, where great financial interests are involved, are the judges, those Western cadi, or the agents who appoint the judges, going to stand the strain? It is against all human history to suppose they can.

We have very wisely given the Indian property. The act of 1887 is the greatest step ever taken or that ever will be taken for the advancement of the Indian. He can now accumulate property. He certainly can and will get land. We have a pressure brought in from all the land-grabbers for these reservations to be thrown open, that they may buy at cheap prices the land left after allotment; and now, at the very time when they most need training and protection and all that the usage of courts can give them, we propose to throw them neck and crop into a sort of Tom Tiddler's ground—a place where they will be at the mercy of the land-grabber, and with no civilized courts—out of the nation, and not yet in the State. It seems to me there is a very large gap in the present law. I am glad that by going several hundreds of miles certain Indians can be tried for murder and manslaughter and these five other crimes, but there is no court in which they can bring important civil causes. They have no civil machinery. The registry of land titles is very defective. There is no probate court. Family relations are indeterminate. Wills may not be proved, heirs can not be determined. Unless this process of allotting land is to go on much more rapidly than it has, unless all the reservations are to be thrown open within three years instead of thirty, something of this sort should be done.

President GATES. When there are differences of opinion among the warmest friends of the Indian, it becomes a matter of great importance that we look carefully and thoughtfully at the facts and the testimony. I am sure we shall all agree that it is important for us to find out exactly what has been done by legislation. One of the many bright women of this conference has suggested that it would be wise if we had a central bureau of information, by which the successive steps of legislation might be immediately reported to all the associations of women that have been formed in the interest of the Indian—associations which have done so much for the cause. I can not help urging all those who want to keep in touch with our Indian work that they should keep informed of these changes in legislation. Some of the ladies may deem it wise to organize such a bureau of information.

It is exceedingly important, when statements are made with reference to the legal status of the Indian, that those statements should be made in accordance with the facts of legislation as it now is, not as it was several years ago. As to the efficacy of Indian courts and the question whether Indians are being fitted for citizenship by the courts of Indian offenses, I was greatly impressed with the fact that the majority of agents in the reports just read seemed to feel that there was substantially "the same law" for Indians and for whites. I have had some years of experience in watching Indian affairs and in efforts for the Indians at Washington and at these conferences, while I know very little personally of the work in the field. Yet I have felt a growing conviction that the less special legislation we have for Indians and the sooner we pull them out of the reservation and destroy and break up the reservation, give up the rations, and send the Indians out into the world to learn to walk by their own stumbling efforts, with an occasional helping hand extended to them, the better it will be for them. I do not want to be misunderstood.

I made a remark at our meeting last year (and I "said it sarcastically," as Artemus Ward used to explain) that, "whenever the public should become willing to let the Commissioner starve a few Indians in the experiment, we could put an end to the ration system and its pauperizing tendencies. Three ladies came to me, and told me that the good opinion they were kind enough to say they had formerly had of me was gone, because I "had advocated starvation"! And they said it seriously! I do think it would be well to take for the use of the nation the land the Indians do not use, but to do it in equity. Let agreements be made with

the Indians. Let the funds accruing from the sale be held in trust for their education. Do not let these funds be distributed, so much to each person. Let the trust funds be used so long as they are specially needed for educational purposes, and then let the balance, when no longer needed, be covered into the Treasury. Do not let the funds become booty to be quarrelled over by shrewd lawyers, who wish to have them divided among the Indians. Let the Indians have good land, and as much of it as they can use; and, after that, the only possible way is to let them learn by their own blunders. Respectable white settlers should be encouraged, by especially good terms, to take farms among them. And, as fast as we can, let us put the Indian children into the regular public schools of the country, and let us open the regular courts to Indians, and make these courts easy of access for their protection.

I have been driven to the conviction that we can afford to let the Indians get along for a time with a little less perfect organization in their courts rather than build up an elaborate system of courts especially for them. I do not believe it is going to take sixty or fifty or even ten years to break up the reservations. I think they are going to be carved up within five years. Ten years from now I do not believe we shall have any surplus Indian land left to talk about in these conferences. Those Indians who can help themselves, can "get on," will do so with such help as we can give them. The others, who will not and can not support themselves after a fair opportunity is given them, will have to take their chances in the poorhouses of the country, under our regular poor laws, I very much fear. Certainly, to perpetuate the reservations and the separate life for the Indian people is not to fit them for American citizenship or for self-support in civilized life.

Mr. PIERCE of Connecticut. If these Indians become citizens, with all the rights of citizens, they are entitled to their money. The Government has no right to take my money, and it should have no right to take others'.

Senator DAWES. You would better educate the Indian.

Justice STRONG. When allotments are made they are generally made in a body. That is, a large part is cut off from a reservation, and a large number of Indians, say five hundred or a thousand, are allotted together or in near neighborhood to each other, and they become citizens of the State in which their lands are. They are free from taxation for twenty-five years; they are to be under the custody of the State government. The Government of the United States has no right to establish schools, build schoolhouses, appoint teachers and pay them there, and yet the Government of the State that is called upon to do it can not get any revenue from the taxation of the lands. These allotted lands may fill up an entire county. Of course there will be indisposition on the part of the State to build schoolhouses and pay school teachers for such an Indian county, where there is no revenue from the Indians. Some provision must be made for that by Congress. The State must be relieved from the burden of establishing schools, laying out roads, building schoolhouses, and paying teachers, or else either there will be no schools or they will be very inferior, and there may be no roads laid out. There must be some provision made by Congress by which some equivalent shall be given for the exemption of all the allotted lands from taxation. That can well be made out of the proceeds of the remainder of the reservation. I think that this conference ought to speak on that subject before it adjourns.

### THIRD SESSION.

THURSDAY MORNING, *October 8.*

The conference was called to order by the president after prayer by Rev. C. L. Thompson, D. D., of New York.

Permission was given to Rev. W. S. Hubbell, D. D., to speak on behalf of the New York State Indians.

Dr. HUBBELL. I listened with the greatest interest to the discussion last evening. I was rejoiced to hear Judge Strong make the statement that in his opinion it is not wise to extend the civil law over the reservations at present. I rejoiced at the statement of good resulting from the courts of the Indians, because among the Indians of New York there is something resembling this, known as the "peace-makers' court." It is the intention of those influencing legislation at Albany to abolish this. I notice in the *North American Review* E. L. Godkin



says: "The capacity of the State for interfering with people profitably has not grown in anything like the ratio as the popular intelligence"; and, although he does not refer to Indian affairs, I think the principle holds good in that. I wish the Indians of New York could be let alone by legislation at Albany for the present. I wish it might be for the benefit of the Indians if it is to occur at all. It should not at least imperil their interests. The superintendent of the census of the Indians east of the Mississippi, Gen. Carrington, said, a year ago, of the bill of last year which Gov. Hill refused to sign, that it could not have been drawn by a lawyer for the reason that there were insuperable legal objections to the carrying of it out. The conditions of the six nations are peculiar. Of their 88,000 acres of land, 53,000 are said to be subject to the Ogden Land Company, which antedates the Federal Constitution. Had that bill been carried into effect it would have given 53,000 acres of land to the Ogden Land Company and made the Indians homeless. Such things have made the Indians feel that legislation is not in their interest.

On the Alleghany Reservation there are large tracts of choice land, at least 3,700 acres, settled by white men, who do not expect to go away, who aim and expect to have that land in fee. The entire town of Salamanca has two miles of streets occupied by people who have leased the land. On the Cornplanter Reservation they have experimented with land in severalty for twenty years. They had a thousand acres of land given to them. I do not know what has become of it. It includes now about 600 or 700 acres. It was divided in 1871 by the Friends. One man has 400 acres which he cultivates, and that is about all that is cultivated. The allotment of land is not a success under these conditions. But if the Indian had been allowed to sell to the white men, there would be no land to cultivate at present. I could wish that legislation on these points might cease. What the Indians need is Christian education, and I do hope that within the next ten years all the Indians will be able to take their places as white men, and will have some of their land left to live upon. If all the reservations were to be divided to-day among the Indians of New York, there would be less than 15 acres to a man. Were all the land of the Alleghany Reservation to be divided, it would be less than 7 acres to a man. What Indian can live on a farm of 7 acres? They need Christian education and industrial education, which shall not limit them to being farmers. It strikes me as cruel that the Indian should be compelled to do that which we do not ask for white men, that they should be compelled to till the land instead of following other occupations. It would be a good thing if Capt. Pratt could make room for more Indians there. He has some forty of the youth from Tuscarora, and more would be glad to go.

A word concerning the report of Mr. Garrett on the New York State Indians, which has been presented here in pamphlet form. It is a marvelous reduction from the report of eight years ago.

Dr. Hubbell closed by reading a telegram from Gen. Carrington, saying the census report would confirm the conviction that enforced immediate severalty for the Indians of New York would only confuse the New York Indian problem, without honor to the whites or justice to the Indians.

President GATES. The report by Mr. Garrett, which has been referred to, is one which he made to the Board of Indian Commissioners. Mr. Garrett visited the New York State Indians, and reported facts as he found them.

Judge DRAPER. I am sorry this matter has come up again. It is not here again by my consent. I am told that Dr. Hubbell has solicited the opportunity to present it again, and that it was reluctantly granted by the business committee.

The CHAIRMAN. That statement is hardly justified, is it?

Judge DRAPER. Very well, I must then appeal to Dr. Ward, chairman of that committee, to state whether it is or not.

Dr. WARD. I will say that Dr. Hubbell solicited the opportunity to present the matter, but will not say that it was reluctantly granted.

Judge DRAPER. That is sufficient. From the statements of several members of the committee I thought I was justified in saying that the committee was reluctant. For obvious reasons we will not ask each member of the committee to fully explain. It is shown that the opportunity to open up the matter was solicited. That is all I wanted to establish. The responsibility is not with me. If Dr. Hubbell's peculiar views must be presented again, they must be answered again.

Briefly let me state the facts. There are seven Indian reservations in this State. They are not improving morally. The situation is very bad indeed. The report of Mr. Garrett clearly establishes that fact. Dr. Hubbell says, "Let them



alone." Are they to be let alone? The devil only asks to be let alone. Four years ago I came into this conference for the first time. I was asked to say something concerning the New York reservations because I was officially charged with the duty of maintaining schools there. I stated what I knew. It was the truth to the best of my knowledge. Bishop Huntington was here. He had had much experience, gained through mission work among these Indians, and was chairman of a committee having special reference to them. He presented a report setting forth in caustic language the circumstances which prevail upon the reservations. I arose, and asked if the language was not a little strong, and at my suggestion it was tempered somewhat. It was then adopted, and went to the country. I knew that the statements were true, and that I could stand by language emanating from Bishop Huntington and adopted by the conference, and that I could advocate the remedy adopted by the conference. I waited some time, and then adopted the language, almost word for word, and used it in my annual report. Directly I was severely assailed by the Buffalo Presbytery. There is no time now to discuss issues of fact in detail. So I accept the statement of facts as presented by Mr. Garrett after an investigation on behalf of the United States Board of Indian Commissioners. What does Mr. Garrett say?

"The abundant testimony taken and published by this committee supports, in the main, Judge Draper's assertions. His language was rather strong in some cases, yet it was essentially true."

I take it that a State officer attempting to call public attention in a great State to a public evil is entitled to state the facts strongly, if he states them truly. I had indeed supposed he would be entitled to credit for it. Mr. Garrett states the facts more in detail, and he states them moderately, for he is an optimist with a sunny nature and he makes the best of everything. He says: It may be truthfully stated: (1) That schools are not generally encouraged by these Indians; (2) that there is an indisposition to work and to cultivate their own land; (3) that their tribal organizations are a positive disadvantage to them in the way of improvement; (4) that the marriage tie is loosely regarded; (5) that they are inadequately amenable to law, civil and criminal; (6) that the English language is seldom or never spoken among themselves; (7) that what is known as paganism, a species of barbarous monotheism, prevails, and is likely to so long as the Indians are isolated, as they are now; (8) that the reign of chiefs does not favor civilization or progress."

There is one statement of Dr. Hubbell which needs particular attention. He, and those who think with him, have not hesitated to attribute some improper motive to those who have favored the Mohonk plan of abolishing the reservation system and distributing these Indian lands in severalty. This morning he speaks of a claim known as the Ogden Land Company Claim, and insists that, if our plan is carried out, it would make this alleged claim valid, and so the Indians would be robbed of all that belongs to them. The fact is that the legislative committee, which exhaustively investigated this whole matter, made special report of this particular matter, and recommended that no legislative action should be taken touching the distribution of these lands in severalty until this claim was settled. I have not the original legislative report here; but Mr. Garrett has copied extracts from it in his report, and I read from that. The second and third recommendations of the legislative committee are as follows:

"(2) That the legislature request the General Government to take action to extinguish the claim of the Ogden Company to the lands of the Senecas and that portion of the Tuscaroras covered by it.

"(3) That the lands of the several reservations be allotted in severalty among the several members of the tribes, with suitable restrictions as to alienation to whites, and protection from judgments and other debts, but such division not to go into effect as to lands affected by the Ogden Company's claim until that claim be removed."

Dr. HUBBELL. That may be in the report, but not in the bill.

Judge DRAPER. I am surprised at that statement. I think it is an error. I have not a copy of the bill here; but I am sure that, if that provision was not in it I should have heard of it before now.\*

The situation upon these reservations is worse than upon the western reservations in many respects. There is no police force, and no check upon crime. It is very doubtful if the criminal laws of the State apply to this territory. They certainly are not enforced. The number of people is slowly increasing. Illiteracy is growing. Some will be quick to ask why this is so, when the State

\* See statement of Judge Draper in reference to this matter near close of morning session.

maintains schools there. It is because the leaders of the tribes are opposed to schools, and we have no authority to compel attendance.

Now, I have a single word in conclusion. I can not understand what makes Presbyterian ministers so contentious. We have all agreed here upon a general policy concerning Indian reservations. I have been trying to carry out that policy. I have had something to do toward securing legislation to effect it. An element crowds its way in here, and at every opportunity says: "We want the New York reservations let alone. We want it quiet at Albany." Do you sustain what we have been doing, or do you listen to this opposing voice? I have no interest in the matter which is not your interest. My business in life is not likely to be confined to Indian reservations. My official duties bring me only into incidental contact with this matter. Except as I supposed you were behind me, I have done and will do nothing about this matter. Some things ought to be considered settled. If we in New York have been doing as you would do, say so, and say it in such a way that the public will have no doubt about it. If not, say that, and it is more than likely that there will be no radical legislation touching the New York Indian reservations for some time to come.

The CHAIRMAN. I think I ought to inquire whether Superintendent Draper is not a Presbyterian?

Judge DRAPER. In a modest way I am an unworthy elder in the Presbyterian Church.

Capt. PRATT. I have just hired at Carlisle a man to take charge of our trucking and farming who in the past two years has rented 5 acres of land close to the town, at \$20 an acre. He has a wife and three children, and a house, and he gets his living out of this amount of land. When I was in Tucson I saw two Chinamen who rented 4 acres of land and paid \$1.50 for it. They planted it with vegetables, and appeared to be making a pretty good subsistence.

A paper was then read by Capt. R. H. Pratt, superintendent of the Indian Industrial School, Carlisle, Pa.

#### THE WAY OUT.

[By Capt. R. H. Pratt.]

My theme is "A Way Out," or what we at Carlisle call the "outing system." The Indians are walled off from participating in our civilization by their savagery and ignorance, aided by the reservation and other systems we have adopted for and forced upon them. Their opportunities to see and hear and know are so limited that they are not to be blamed if they make little progress in the arts of civilization. This feature of their case struck me at once when I came in contact with them as an officer in the Army, in 1867; and I have ever since urged foreign emigrant privileges for them, and that our civilization should absorb them, and not they adopt our civilization and continue separate tribes and peoples.

How can a man become a sailor if he is never permitted to go to sea? Why expect a boy raised in exclusively agricultural surroundings to become anything but an agriculturist? If the Indians can not participate in the privileges and benefits of our civilization, they are not to be blamed for not adopting it. If the youth are raised and continued in the surroundings of their tribes and savagery, we should find no fault with them for remaining tribes and savages.

The beginning of my experiences in outing Indians—that is, in getting them away from their reservations—was in the spring of 1875, when I was sent by the War Department with prisoners to Florida, and the distress to them of that beginning equaled that caused by the presence of certain death. We had chased and fought a good part of the Cheyennes, Kiowas, Comanches, and some Arapahoes up and down through the western part of the Indian Territory from July, 1874, to April, 1875, and had captured many hundreds of them, who were held prisoners at Fort Sill and at the Cheyenne Agency. On the recommendation of Gen. Sheridan, the Government determined to send the bad leaders to prison in Florida. Seventy-four were placed in irons; that is, iron rings connected by a short chain were riveted on their ankles, and many of them were handcuffed also. One Cheyenne woman, named Mochi, was thus chained. They were shipped to the railroad in army wagons, ten in a wagon. A heavy chain fastened to a strong staple in the front of each wagon-bed was passed between the legs and over the shackle chain, and they were made to sit down, five on a side. The other end of the chain was fastened to the rear of the wagon-bed with a staple and padlock, so that it was impossible for any of them to get out except they were loosened by the guard. As we moved away from Fort Sill, crowds of their rela-



tives and friends covered the high points as near as they were permitted to, and women wailed and gashed themselves with knives. Two companies of infantry and two of cavalry protected the train, marching with loaded guns in front and in rear and on the sides.

At night the prisoners were taken out and long chains were padlocked to the wheels of the wagons and the prisoners strung on these, so they could sleep on the ground between the wagons. Guards with loaded guns marched up and down each side of each string of prisoners. When we reached the railroad they were loaded into cars, which most of them had never seen before. When the cars began to move rapidly many of the Indians covered their heads with their blankets from fear. We stopped nine days at Fort Leavenworth, awaiting the orders of the War Department. Gray Beard, the principal chief of the Cheyennes, in the night-time attempted to commit suicide by hanging himself with a piece of blanket he had torn off and fastened to the grate in the window and around his neck, and keeping his feet off the floor by lifting them up. He was saved by the waking of his old friend, Minimic. Vast crowds of people were gathered at every stopping-place on our way as we passed on through St. Louis, Indianapolis, Louisville, Nashville, Chattanooga, Atlanta, and Jacksonville, to the old Spanish Fort at St. Augustine, Fla.

Above Nashville, Lean Bear, one of the principal Cheyenne chiefs, attempted to commit suicide by stabbing himself in the neck and breast with a small penknife, making eight wounds. He was pronounced dead by a surgeon on the train, and I left the lieutenant and three men at Nashville to bury the body; but after we left Nashville he revived, and five days after we reached St. Augustine he rejoined the party. He had, however, made up his mind to die, and steadily refused food and water until death came. Just as we reached Florida, passing through the pine-woods at 2 o'clock in the morning, Gray Beard, who had tried to commit suicide at Leavenworth, secured a whole seat for himself, managed to elude the attention of the guards standing in each end of the car, and to jump out of the window when the train was going at 25 miles an hour. It was reported to me at once, and I pulled the bell-rope and stopped the train. The conductor came, and backed the train until we found where he had struck the ground. After searching for him for some time and failing to find him, I detailed a portion of the guard to remain and secure him, and had just got aboard the train with the rest of the guard when Gray Beard came out from under palmetto bushes near the train, and started to run so rapidly that the guard who saw him thought he had gotten his shackles off, and cried out, "Here he is," and instantly fired, the bullet passing through Gray Beard's bowels. We lifted him on the rear car, and he died in an hour. San Marco had been fitted up as a prison, so that it was simply a great pen, so walled up with boards inside as to make it impossible for them to get out, or even up onto the terreplein, 20 feet above the floor of the court. A strong guard with loaded guns marched to and fro on the terreplein; and the Indians' sole outing-place was in the court below, where they could only look up and see the sky. By this time the heart of the officer in charge was as sad and heavy as the hearts of his prisoners. The people were constantly anxious to see the Indians, but it was thought best to allow them opportunities only a few hours two days in the week, when they came in crowds, as to an animal show.

My orders from the War Department directed me to take charge of the prisoners and see that their proper wants were supplied. I reasoned that their proper wants included all the gains, morally, physically, intellectually, and industrially that could be made for them while undergoing this banishment. Against the protest of the commanding officer at St. Augustine, I assumed that I was entirely responsible, and that it was my business to determine what to do and how to do it. I accordingly removed the chains, then reduced and finally dismissed the guard, and organized the young Indians as a company, placed them on guard, and during two years and a half there was not a single violation of my trust. I took down and removed that portion of the fort that had been constructed to keep them in the court, and built a house on the terreplein, where they could live and get the fresh sea air and look out upon the town, country, and ocean. I undertook the profession of school-teacher, first myself, then aided by my interpreter and Mrs. Pratt, and, finally, by some of the good ladies of St. Augustine—Miss Mather, Miss Perit, Mrs. King Gibbs, and Mrs. Cooper Gibbs, also Mrs. Carruthers, of Tarrytown, N. Y., and others, with a session of one and a half to two hours daily. I removed the soldier cook and appointed Indians to do the cooking, built an oven, got a baker to train an Indian to bake bread, required all the policing, chopping of wood, carrying of water, etc., to be done regularly and



systematically, so that each Indian had some work to do each day. I issued army uniforms to them. About half of them, not being cautioned, cut off the legs of the trousers to use for leggings, throwing away the upper part. To these I again gave new trousers, admonished them, and had no more trouble.

After some weeks I insisted on the men cutting their hair, and this was a sore trial; but as I wore my hair short, a little argument and sarcasm secured assent. Then paint was abolished, and there was regular bathing in the sea. Mr. Ballard, a curiosity dealer, gave them 6,000 sea beans to polish at 10 cents apiece. After a while we went out on the beach and searched for miles and found thousands of sea beans, which they polished and sold for themselves. Industry and commercial intercourse, together with a little schooling, kept their minds and bodies occupied, and comparative contentment grew. After they began to understand English, they attended the different churches of the town. I trusted them and they trusted me. We became great friends; and as they learned, their desire for a higher and better life grew. I bought and built boats, taught some of them how to sail and row; and they took visitors to the beach and up and down the coast, and thus made other gains. Later on I began sending them out individually to work. Miss Mather and Miss Perit first took one to look after their horse and cow, do errands, keep the yard clean, etc. Every morning and evening he went from the fort down through the town to their home and attended to his duties.

From great fear, which was upon all the people when they arrived, they, by their industry and good conduct, became favorites in the town, until at last there was scarcely any person opposed to the Indians; and they found many jobs—picking oranges, on the railroad helping to handle baggage, going to and from Tocol, in the sawmill handling logs and lumber, grubbing land, etc. I need not attempt to tell you all that occurred. Three years wore away, and they were released. They all said: "Give us our women and children. We would rather stay here than go back to our reservations, where there are so many Indians as bad or worse than we were." Their proposition was submitted to the Government, but the opposition of a narrow-minded Indian agent led the Government to deny their request. Then twenty-two young men said, "We would rather stay East a few years longer and go to school than to go home now." To this the Government said, "The money we have for school purposes is to be used for the youth on the reservations."

My desire and the desire of their teachers to help these young men who wished to stay led us to go begging, and among the good people who visited St. Augustine we found those who would undertake the expenses of this one and that one until the whole twenty-two were provided for. Bishop Whipple undertook the expenses of five; Mrs. Burnham, then of Syracuse, N. Y., took four and sent them up into Central New York, near Utica, into the family of Rev. Mr. Wickes, an Episcopal clergyman, who is here in the audience; Mrs. Carruthers took one to her home at Tarrytown; Mrs. Larocque, of New York City, paid for two; and others one each, until all were provided for. Seventeen went to Hampton, and thus was engrafted Hampton's noted Indian branch. All the others returned to their tribes in the Territory. I urged Gen. Armstrong to get the Indians out, away from the school among our own people. He sent me to Berkshire, Mass., where, with the help of Mr. Hyde, of Lee, we planted a vacation colony of the "Florida boys," as we called them, among the farmers, one here and one there; and so that work began and grew, and has been continued in Berkshire and elsewhere. Mrs. Pratt and I went to Dakota, and took to Hampton fifty more, both boys and girls. Rev. C. L. Hall, who is here to-day, gave us our first party, some of them from his own school. I was detailed to stay at Hampton for a time.

In the fall of 1879 Carlisle Indian school was born. In the spring of 1880 we did a deal of writing and talking, and succeeded in placing sixteen boys and girls among the farmers in Pennsylvania, for vacation only. The people were afraid of the Indians, and the Indians were afraid of the people; and more than half of these first Carlisle outings were failures—some after a few days, others after two or three weeks. But we did not stop. Next year we more than doubled the number, and kept a few out during the winter in public schools. The next year, and every year thereafter, the growth of the system was rapid, until, during the fiscal year which closed June 30 last we showed an outing list numbering six hundred and sixty-two, most of them during vacation. Four hundred and thirteen of these were boys and two hundred and forty-nine girls. More than two hundred of these remained out during the winter, living in families, generally



treated as their own children and attending public schools with the youth of our own race.

We have insisted that Indians should be treated like other people, and should receive pay in proportion to their labor; and during vacation our boys and girls, "lazy, good-for-nothing Indians," as they are called, instead of idling away their time, as so many youth of our own race do under like circumstances, are working hard and earning money for themselves. Their total earnings the past year were \$20,266.30, \$4,064.27 of which was earned by labor performed at the school, and \$16,202.03 outside of the school. Testimonials from their employers as to their good ability and character, by the hundred, form part of the permanent records at Carlisle; and of the six hundred and sixty-two out last year, only twenty or 3½ per cent were failures.

The outing system is a means of acquiring the English language and what goes with it far quicker and more perfectly than it can be gained in any school, for the reason that all their talking is with English-speaking people; and, being along the lines of civilized life and its needs innumerable, other important things are learned at the same time, and they are compelled to think in English. The outing system breaks down their old prejudices against the whites, superstition, and savagery, because, not being surrounded by them, all such qualities that may have grown up within them in their tribes fall into "innocuous desuetude."

No plan that I know of ends the prejudice of the white race more rapidly and thoroughly. The whites learn that Indians can become useful men, and that they have the same qualities as other men. Seeing their industry, their skill, and good conduct, they come to respect them. Not many boys or girls who have been at the Carlisle school three years or more, and have had the privilege of this outing system, but have warm friends among the whites, with whom they keep up a correspondence after their return to the school, and in many cases after they return to their tribes, where, so far in their history, the inevitable generally consigns them. The outing system broadens the whole Indian mind at home among the tribes; for the boys and girls so out correspond with father and mother and other friends at home, and the thoughts of those who do not get the privilege of leaving the reservation are led away from the reservation. When the youth write home that they are kindly treated, and of the many privileges and opportunities they have to learn and earn, that they have been down to the ocean, or to Philadelphia, New York, or even, it may be, to Lake Mohonk, the thought of the father and mother, and the other friends who get this information, is led into different channels; and, slowly but surely, the walls that surround the pen in which those at home are placed are lowered, and I look for the time to soon come when they will themselves break away from their hindrances and become free men and free women.

In all these years I have learned more and more to look upon our treatment of the Indians as being unjust and unchristian in its reservation methods, and to esteem the insidious plans we are constantly inaugurating to preserve the autonomy of the tribes as being the worst of all, even worse than the wars and the massacres that we have perpetrated upon them. Wars and massacres destroy life, and they expect and understand that; but reservations and the systems of keeping them out and away from our civilization and our national life destroy hope, and beget a despair which brings recklessness and greater death which they do not understand.

The solution of the Indian problem hinges upon the destruction of the present systems and in the devising of means that will disintegrate the tribes and bring them into association with the best of our civilization. Partial destruction of past systems and the settling on them of others with the same trend will not accomplish the purpose. Lands in severalty, unless the distribution of the land is properly managed, will only band, bind, and confirm the tribal power, and serve to continue the hindering of their civilization, absorption, citizenship. If it is inevitable that they must occupy lands in severalty and not be allowed to get away and become individuals, then the distribution of their lands should be in alternate sections with the white man; that is, there should be an Indian and a white man and an Indian and a white man or, better still, two or three white men between each two Indians. Purely Indian schools, especially tribal Indian schools, not supplemented by actual contest with the brain and muscle of the other youth of the land, will not bring them into possession of the courage and ability necessary for competition with us as a useful and component part of the inhabitants of this pushing, growing country.



## DISCUSSION.

Gen. EATON. I should like to have some one inform us who purchases the lands of the reservations that are not allotted in severalty? Is there any provision for carrying out the idea of having whites and Indians in alternate sections?

Senator DAWES. In all of the agreements that were ratified it was provided that the land purchased should be open to the homestead settlers, who were to pay for it the sum of \$1.25 an acre, except in the Sisseton Reservation, where they were to pay \$2.50. The proceeds are to be a fund, which, in each particular case, had its stipulations and limitations, some very good and some very bad.

Mr. TATE. After twenty years' missionary experiences among the Indians of British America, I feel a little out of place in giving those experiences here. I have crossed the line before, both into Alaska and into Washington. In that region the white people have come in and settled alongside the Indians. There were no lines drawn for Indian reservations. The white people came in and settled before there was a survey of the country made. When the Indians saw that the land was being taken up, the Government said to them, "We will make no reservations," but they gave from 25 to 50 acres to each Indian family. On this basis the white people and the Indians were settled together. Now, after thirty years, we find our Indians civilized. They go out to work with the white people, and get the same wages. I went into a farmhouse the other day, and asked what kind of laborers they employed. "White men, Chinamen, and Indians," they replied. "Which are the best?" I asked. "The Indians, every time." They do their work without complaining. They are taking positions not only in the fields, but in the workshops. They are good mechanics. They prove themselves a success wherever they go.

I have been spending some days at the Carlisle school because we ourselves are organizing an industrial school. I am sure it will be a great success. "The Way Out" is to civilize and Christianize and make these Indians citizens of equal standing with the white people. The Presbyterians and Methodists are doing good work of this kind in Alaska. I have seen a good deal of Mr. Duncan's work, but I can not agree with him altogether in his methods. He likes to get the Indians off by themselves, away from white people and the heathen. It seems to me better not to separate the Indians in this way. I know of the noble work Mr. Duncan has done, but I can not help feeling that contact with Christian, white civilization is better for the people. Mr. Duncan will not live forever, and then there is only one Mr. Duncan. What will become of the Indians if he dies? is a question that is often asked. It has been replied that the United States Government will take care of them in that case. Undoubtedly the United States Government will do its utmost; but I would like to see a better way out of the difficulty for the Alaska Indians than that policy.

You have read of the cruelties of white people in dealing with Indian prisoners. They have cruelties enough among themselves. A young man came to me from Wrangel, and told me he wanted me to write a letter to Washington for him. He said his mother had been murdered by the Indian doctors, and he wanted a stop put to that kind of thing. He said there was a chief dying in the village, and the medicine man came and practiced his rites day after day until the man was dying. The medicine man said there was no hope for this chief unless a woman, who had the secret of his disease, should divulge it. This woman was the young Indian's mother. They tied her up, and cut one of those terrible canes called the "devil's walking stick," a blow from which poisons the skin, and flogged her day after day until she succumbed to the torment. It was no wonder he said she had been murdered. Such things have come to an end on the frontier, but in the far-off regions of the interior such cruelties are still practiced. In regard to this problem of the way out, I trust your efforts will reach to Alaska. We want to see every effort made to lift this people up, because they are capable of making good men and women. Schools should be established everywhere until the Indians are made good citizens of the United States.

President GATES. We are always very glad to welcome workers from the field. It is to those who are giving their lives with such self-sacrifice that we always bow. Many of us believe that Mr. Duncan will live forever. When we find earnest workers who differ radically in methods, we are not to be troubled. Each is doing good in his own way.

Rev. C. L. HALL, of Fort Berthold. I found my way seventeen years ago to Dakota; and I was glad to welcome Capt. Pratt most heartily when he came for his first pupils, and helped him with all my heart. He and others have been doing the work by getting the Indians out. In the missionary spirit, I have been



going in, and working from the inside; and those of us who are working from the inside will meet those working from the outside, and we will make a tunnel through.

The other day a forked pole of cottonwood, about a foot through, on which an old buffalo hide had been tied, which had stood there useless for six years, fell down. Six years ago a great booth of leaves and branches was built about it, and the sun dance was performed; and men swung themselves about this pole by setons in their flesh until the flesh pulled out. But through lack of use, the pole has loosened and fallen down. Somebody came to me and said, "Your schoolboys pushed that over the other night." I have no doubt it was so, because schoolboys in Dakota are very much the same as schoolboys in civilized countries. But it was true in a moral and spiritual sense that my schoolboys, and girls, too—for the girls are better than the boys—had pushed over these heathen customs. For the might of those little hands and the might of the prayers of those young hearts might well push over these wicked ways, and bring civilization and Christianity. These boys and girls have never seen the outside of the reservation; but they have seen what the disciples saw hundreds of years ago—they have seen Jesus. It may be a good thing to see a grand civilization and wonders of steam and electricity, but it is a better thing to see the Master; for then they will become a power and overthrow heathenism.

Gen. O. O. HOWARD. I have long known of the extraordinary transformation from darkness to light of the Indians under Mr. Duncan. When Mr. Duncan was asked how he accomplished it, without stopping to formulate an answer, he said, "I learned the language first, then I went over among those Indians and planted the word of God in their midst, and you behold the result." I have seen something of the work at Fort Simpson, and have heard the Indians recite the Scriptures there; and I could not help thinking, while our brother was speaking of his own work, how this primary education of the heart had preceded this civilization, and made it possible. These Indians are, many of them, superior to many of the white men around them in morals, and equal to them in work.

The reservation system in the past was a necessity. It was a protection against the greed of the white men; but I welcome such schools as those at Hampton and Carlisle, where we can send these young men out from the reservations among civilized people. I also welcome the faithful, earnest, steady, Christian work of the reservations. Sometimes we get very crass ideas about Indians. We must remember that they are savages, that they have murdered women and children, and have been guilty of the most terrible outrages, and that those who want to do right are obliged to put forth all their energy.

Mr. KOPPOCK. Capt. Pratt's plan leads to great difficulties. All that he says and does I like, and I wish there were ten times as much of that work; but I do not see how it can be practically carried out.

Capt. PRATT. The point I make is that the old method does not bring the Indians into relations with the white people. I do not care how you go about it. Buffalo Bill does it one way, and Carlisle will do it in another way. You may get an Indian into civilization by a great many different roads; but you ought to pull them in, to let them learn to stand alone and be men. The little children we have to take care of. There are less than 250,000 Indians. There are many cities in this country with a much larger population than that. We work here with all our might and main to keep them Indians, to keep them separate. We can pull in 600,000 Americans, and distribute them; and they are mostly old fellows—hard old fellows, too. Some of them go into jails, some into poorhouses. They learn by what they have to go through. Let the Indian go through the same course, and place him where he can use the powers God has given him. You expect him to till the land; but what if he is too far from a market? I would blow the reservations to pieces. I would not give the Indian an acre of land. When he strikes bottom, he will get up. I never owned an acre of land, and I never expect to own one.

Mr. KOPPOCK. This is not a matter of pleasantry to me. I mean business. Suppose I mention the Cheyennes and the Arapahoes. There are a great many old people among them. The children are under the control of the grandmother. How can we get the children from these people if their father, mother, and grandmother are unwilling? I want to know how you are going to get the Indians out among the white people? They foreigners want to come. The Indian does not want to go. They want to get as far as possible from the white people. I want to know practically how you are going to break up the reservations. You can divide up the land; but what is going to become of good, intelligent Indians, who can not speak English, who know nothing of business, and who would not *know how to guide a plow* if they had one.

President GATES. A brilliant French woman, who sat at dinner next a philosopher, said to him, with a charming, persuasive tone: "They tell me that you have invented a new theory of the universe. Tell it to me in a word." If we could get the solution of this Indian problem in a word, we should be happy. Perhaps Mr. Lyon, chairman of the purchasing committee of Indian supplies, will give us some hint.

Mr. LYON. Having served so many years in the Indian work, what I know about the system I could not tell in five minutes. I do not think even Gen. Armstrong could get old Indians to learn much after they are 40 years old.

VOICES. Oh, yes, yes!

Mr. LYON. Well, I do not think they would be good scholars. Suppose we have land in severalty, and you give the Indians plows and everything of the kind, they do not know how to use them. There are good teachers for the schools, but very few to teach farming. The Indian needs to be taught how to use a plow and a shovel and an ax. He can not get a living off the land without this instruction. The only solution of that difficulty is to get farmers for instructors.

Dr. STRIEBY. There seems to be a disposition to disparage the work that we have begun. I want to ask Capt. Pratt whether he would break up what is going on now, and, if he would, how will he accomplish the thing that is to be done.

Capt. PRATT. I answered that question last January, at the annual meeting of the Board of Indian Commissioners.

Mr. MESERVE. As superintendent of the largest Indian school east of the Rocky Mountains, I do not feel that Capt. Pratt disparages our work in the least. We are endeavoring to find out the best lines that he has worked on, and to follow out those lines. I was much interested in Capt. Pratt's paper, and I hope all the speakers will confine themselves to what he has said as to the importance of the outing system. Two years ago I was appointed superintendent of the Haskell Indian School. Almost the first thing Gen. Morgan said to me was, "Go down and see Pratt, and go out with him and see the pupils under the outing system;" and, as Capt. Pratt well knows, I went through various parts of Pennsylvania and New Jersey, right into the families where the Indian boys and girls were. I saw how they lived and were treated. They sat at the same table with the father and mother and children of the family, and were treated just as well. I have done something of this myself. I have had since last March at least ten pupils on the outing system for a longer or shorter period of time. The day before I came here I received a letter from a gentleman in Butler County, Kans., who said: "Your boys down here are doing more to solve the Indian problem than all the other things in the country. The political people here of all kinds are agreed on this one thing, that these boys and girls are faithful and good workers."

One of our Sioux boys was working with a Farmers' Alliance man. I said, "How is the Sioux boy getting on?" "Come with me," he said. I went into a field of 500 acres of wheat. They were cutting it with a binder, and the white man and Brockway Bean Shield were putting the wheat up. I saw at once that Brockway Bean Shield was doing more than half the work, and the white man was playing it on him. Said I to the doctor, "What are you paying that white man?" "Fifteen dollars a month," he answered. When the Sioux boy went to this man, the agreement was that he should pay him whatever he was worth, as it was an experiment. "Now," I said, "what are you going to pay the boy?" "You see," said he, "he works along with the white man, he goes to work early, and besides that takes care of the stable and works after supper; and I shall pay him just the same as I do the man." So there is an Indian getting the same pay as a white man, \$15 a month. One of our Cheyenne boys is working by the day in a harness shop, and is receiving a dollar and a half a day. From my two years' experience I have not seen any influence that is tending so strongly to remove prejudice against the Indians as this outing system. I am trying to find places where my boys and girls can go out and be like sons and daughters in the families. I want the Indian boy and girl to have just as good a chance to get out of the reservation as I had to get out of the little New England village and do my lifework.

Gen. EATON. Our attention is directed to an exceedingly important point. About \$70,000 is expended to assist in giving agricultural instruction to the Indians. I believe in that. It is no new idea. But I want to suggest that this is not done in the best way. This \$70,000 is largely wasted. We have in this country no doctors of farming. The farmer here has been opposed to "book" farming. They have been slow to accept the influence of scientific instruction.



Look at the French people! They are a logical people. What do they do? They have their colleges of agriculture, and the young men are trained in that department thoroughly. They are sent abroad to study the best methods. Then the best men from these colleges are selected as assistant farmers; and they are sent out among the poor farmers, where the soil is poor and the men are ignorant, and they guide these poor farmers in the methods of doing the best things. This \$70,000 appropriated by Congress could receive such emphasis from this conference as to induce the authorities to send to every place where there is to be an assistant farmer a man competent and fit in character and qualifications to do this work, and you would revolutionize the business in a very few years.

Dr. HARDING. Suppose an Indian takes up his land in severalty right in the middle of the reservation, and some squatter comes in and disputes his right and gets possession, how can that Indian in the middle of the reservation, with no civilization around him, get that man out?

President GATES. We generally give those hard conundrums to Senator Dawes.

Senator DAWES. The man who takes up his land in severalty has his title given him by the United States, which covenants with him to hold it for him—a covenant that can not be broken except with the consent of both parties. The United States holds this land exclusively for their use, and it is just as much the duty of the United States to maintain the Indian in that possession as it is for the President of the United States to obey his oath of office. The attorney of the United States has sworn to execute all of the laws in the courts of the United States. He has an assistant in every State and Territory; and, if they have more than they can do, the United States laws have authorized them to employ additional aid.

President GATES. What would be the natural and simple method of procedure?

Senator DAWES. The Indian should go to the first United States officer that he can reach. There are a dozen of them in every State, but the best man is the district attorney. The method of administering the laws of the United States is a system, and it has ramifications everywhere. There are often cases where men fall because of the length and breadth of the land, and the interest involved; but they are exceptions. A man who is unfortunate enough to take up land in severalty in the middle of the reservation is like the poor pioneer who locates on a quarter section away from every one else. The time will come when civilization with all its interests, the church, the schoolhouse, the business office, will come to him; but, if he ventures to go out a hundred or two hundred miles from civilization, he must be patient, and must bear with the incidents of hardship that come to the pioneer.

President GATES. Would he naturally apply to his agent to protect him as the proper officer?

Senator DAWES. The agent is no longer his agent, but it is the duty of the agent to see that the interest of every Indian is promoted whenever it can be. He is not fit to be an agent unless he does this.

Hon. J. H. OBERLY. I confess that, after listening to all that has been said, I am somewhat in doubt as to what the legal status of the Indian is. The act of 1885 has two clauses, one applying to Indians on reservations in Territories, the other applying to Indians on reservations in States. The Territories are passing away rapidly. The State has absolute authority over every acre of land except that which is reserved by authority of the United States for military, Indian, or other national purposes. Suppose that under the operation of the act of severalty an Indian were to take his 160 acres of land in the middle of a reservation in a State. Now, I know that if a white man were to enter upon and take possession of the Indian's allotment, the Indian might appeal to the authority of the United States, and the United States, being the trustee of the Indian, might oust the intruder; but this would have to be done by some legal process, for it must not be forgotten that the moment an Indian takes land in severalty on a reservation, that moment that portion of the reservation, that particular 160 acres of it, passes out of the reservation, and becomes the property of a citizen, the property of its Indian owner.

It is no longer under the authority of the United States Government. The authority of the Indian agent over it no longer exists. No longer does the authority of any officer of the United States exist over it. Suppose now a white man should enter that land and commit some crime, say one of the seven crimes that have been mentioned, against the Indian owner's person or the person of any of his family. What would be the Indian's remedy? What could he do?



Into what court of that State could he go, demanding justice? Is it not possible that, while in the letter of the law you have given to the Indian land-owner in severalty the legal status of the white man, you have taken him, as a matter of fact, out of the protection of the General Government, and have not placed him securely under the protection of the State government?

Senator DAWES. I want to ask this Western man if he never knew of a pioneer going so far as to be outside of a county organization, and making his home and waiting until the State included him in the county? That is always happening. Pioneers are always waiting for county lines to be established, and until that time the general law of the State attaches him for all civil and criminal purposes to the adjacent county. That is the law of the United States in the States. There will always be pioneers until there are enough people together to make a county. Then the State will embrace them in a new county and establish a court for them; but until that is done, as I have said, the general law says, for all civil and criminal purposes, they are attached to the adjacent county.

Mr. OBERLY. But this is not attached to any county, being in the midst of the reservation.

Senator DAWES. It may not adjoin it, but it is attached to the nearest county, notwithstanding. There is no trouble about this. I am surprised that a Western man should ever find any trouble in the application of the law. To an Eastern man like me there might be trouble. They are adding new counties every year, excepting Illinois, which is quite full.

Mr. FRANK WOOD, of Boston. For the past fifteen years, as well as I could, I have studied this Indian question, looking at it from a business man's standpoint. Fourteen years ago some of us who were interested in the welfare of the Indian came to the conclusion that not much could be accomplished till the reservation system had been done away with. We formed an association whose name indicates its purpose, the Boston Indian Citizenship Committee. The law giving severalty in land and citizenship for the Indian has since been passed. It is certain that the severalty law is not enough. I can not undertake to say what is the best way to give the Indians a system of law, but it has been settled by the Supreme Court of the United States in the case of *United States vs. Kagama* that the United States can legislate for the Indians through Congress. I believe that a great, civilized, and Christian people can remedy any wrongs that exist in this country when they will set about it.

The Congress of the United States can legislate for and enact laws to control and protect these people, and do it properly, and thus give them the right start toward Christianity and civilization. I do not know whether the so-called Thayer bill is the right bill; although about two years' time were given to frame it, and it has been approved by some of the best lawyers in the country. If not the best, give us something better. I agree with Senator Dawes that this question is surrounded with the greatest difficulties. Judge Lowell, who approved the Thayer bill, has said that it was almost impossible to draw a bill that would protect these people in their rights. I am sure that the difficulties can be overcome, and that our honored friend Senator Dawes will join with us to help us do this thing. We must have law as the basis of all progress, either educational or industrial. Everything encouraging that has been reported here by Capt. Pratt and Lieut. Witherspoon has been done in this way. First they gave their Indians law, and then gave them work. The United States sent Lieut. Witherspoon twice to the Apaches as an agent of civilization. The first time it sent him with a musket in his hand, and Geronimo chased him all over the Southwest. The Government sent him again on a peaceful mission of civilization and Christianization; and now Geronimo is a justice of the peace enforcing law and order in his court at Mount Vernon, Ala.

The benefit of law to the individual depends on his relation to it. It both punishes and protects. It does not civilize a man to give him a chance to be hung for murder, or to be punished for any of the seven crimes enumerated in the act partially extending the criminal law over the reservations, especially when the nearest court is from one to four hundred miles away, and it will involve loss of time, trouble, and expense to attend the trial. It is well known that crime is continually covered up on the reservations, because witnesses do not dare to tell of it. They do not want to be carried into another State, hundreds of miles from home, and locked up for months; and they do not tell of the crimes they see committed. It does not pay. And we would not be willing to testify if we were in their places. We want to bring law to these people. We want their property, their persons, their rights protected by the common law of the land, that protects us. We want them to feel that they are surrounded by the peaceful but power-

ful influence of law that protects all civilized society. What security would we feel to-day if the law was not our protector, even in this beautiful spot? I have heard over and over again from the field that the Indians feel that the great need is law to protect them, and without it they have no encouragement to accumulate property or make any real progress. I have received a letter touching this point since coming here from Dr. Eastman. I will read a part of it:

"Since I came out among the Ogalallas, I am strongly convinced of the need of established law and courts among the Indian tribes, especially these here. At present there is not much order among them. My close observation convinces me that these people are doing pretty much as they please as regards their morals. The policemen inform me again and again that the people are falling away very much since the late trouble. Some of the most progressive among the policemen say that the police force is a farce without law. I sincerely hope that the so-called Thayer bill will have some attention yet. Schools are very good, but can not be fully appreciated and utilized until some order and law is established within the reservation. I hear again and again the expressions from the Indians, 'I can not accumulate any property, for there is no law to protect it.' I say, give them more work here at home, and law and courts to protect their persons and property."

Since our meeting last night, when favorable opinions from Indian agents on agents' Indian courts were quoted as furnishing a substitute for law, I have looked up some more disinterested opinions on the necessity of law. I thought that asking an agent's opinion of an agent's court was a good deal like asking a fox what he thought of poultry. The Indians' court is appointed by the Indians' agent. It administers no code. The will of the agent is its only law, and through this court the agent has his chief power. He can at will alter or set aside the decisions or remove the judges. I never heard of a decision contrary to the wishes of the agent.

The Indian judges are not fools. They know well enough that, if their decisions do not suit the agents, others would get their places, and they would lose the positions that give them importance in the tribe. The decisions are also invariably in favor of the relatives of the judges. How would we like to have our lives and property subjected to the decisions of such courts?

All the most careful students of the Indian question agree that without law little or no permanent progress can be made.

In 1876, Indian Commissioner J. Q. Smith, one of the best commissioners we have ever had, said:

"Year after year we expend millions for these people in the faint hope that without law we can civilize them. That hope is a long disappointment, and year after year we repeat the folly of the past. That the benevolent efforts of the Government have proved so largely fruitless is, in my judgment, due more to its failure to make these people amenable to our laws than to any other cause or to all other causes combined. I believe it to be the duty of Congress at once to extend over Indian reservations the jurisdiction of the United States courts, and to declare that each Indian in the United States shall occupy the same relation to the law that a white man does. This suggestion is the most important I have to make."

In 1878 the Indian Commissioner, in his annual report, quotes the Nez Percé Chief Joseph, one of the greatest men this country has produced, as saying:

"The greatest want of the Indians is a system of law by which controversies between Indians and Indians and Indians and white men can be settled without appealing to physical force. Indians understand the operation of laws; and, if there were any statutes, the Indians would be perfectly content to place themselves in the hands of a proper tribunal, and would not take the righting of their own wrongs into their own hands, or retaliate, as they do now."

In 1879 Gen. Miles in the North American Review quotes Chief Joseph's words, "The greatest want of the Indians is a system of law," etc.; and added, "Do we need a savage to inform us of the necessity that has existed for a century?"

Gen. Crook has always held that the extension of law to the reservations was essential and preliminary to Indian progress and civilization.

In 1887 Bishop Hare says: "The accursed condition of things on Indian reservations is an outrage upon the one Lawgiver. It is a disgrace to our land. It should make every man who sits in the national halls of legislation blush. And wish well to the Indian as we may, and do for him what we will, the efforts of civil agents, teachers, and missionaries, are like the struggles of drowning men weighted with lead, as long as, by the absence of law, Indian society is left without a base."



Rev. A. T. RIGGS. I can give my personal testimony about the Indian police courts. I believe them to be entirely inadequate. While the Indian has a sentiment of justice, he has no idea of *general* justice. His name for "different" and "enemy" is the same word. The idea of justice is not increasing. The point that Mr. Wood has made is correct. The court shows only the mind of the agent. It is doing some good work. It helps the agent. But it would be much better for the interests of civilization that it should be taken wholly out of the agent's power forever. He ought not to have any judicial functions at all. It becomes a school of despotism, if the agent is too independent. The Indians are naturally democratic; but the agency trains them away from democracy, and does not fit them for independent republicans.

Mr. P. C. GARRETT. I wish to offer a resolution looking to the appointment of a special committee as a practical step. A bill has been submitted by Messrs. Thayer and Abbott for the assumption by the United States of the municipal taxes in allotted lands. It should be the duty of this committee to see if this or any legislation is desirable and practicable. I move, therefore, that a special committee of five be appointed by the Chair, to whom the draft of a bill for the assumption by the United States of municipal taxes on allotted lands, and the other bills which have been before the conference for giving further provisions of law to the Indians on reservations and in the transition stage, shall be referred, to ascertain and report whether any such legislation is desirable and practicable; and, if so, what.

Voted.

The next order of business was the consideration of civil service with reference to the Indians. An address was made by Mr. Herbert Welsh, of Philadelphia.

#### CIVIL SERVICE REFORM.

[By Mr. Herbert Welsh.]

Civil-service reform is simply the putting into operation of a principle which is universally recognized in all business affairs excepting those of the Government, and methods by which that recognized principle may be carried into effect. It is the selection of officials and employes on account of fitness, not on account of partisan politics, and their retention, so long as their work is well done. The method of the reform is the imposition of suitable tests of fitness. It is not a difficult thing to understand: it is extremely simple. What we need is that principles of order, of right judgments, of reasonably secure tenure of office, should reign in the Indian service as they do in the work of a large business administration. I can give no better illustration of civil service reform, which the friends of the Indian have already to some extent succeeded in introducing into the Indian service, and which they hope will soon triumph absolutely, than by a simple illustration. We are in this house the invited guests of an honored friend. Our host has a large business to carry on. Is there disorder, confusion, uncertainty, in the method by which this business is conducted? Not at all. Everything is done with cheerfulness, certainty, despatch, and ease, because our host selects his officers and employees with a view to secure good service. But what would be the result if some partisan politician in the State of New York claimed the right to make the appointment of Mr. Smiley's employes for him, and did it to serve party ends? The glory of Lake Mohonk would speedily depart. In the Indian service we must also have a wise and discreet head, in order to have its business carried on efficiently; and we must have the principle of permanence in it.

What do we actually find? We have found for years that in the management of Indian Affairs, instead of having such a method, we have precisely the reverse. Agents, school teachers, various employes, have been appointed not so much with the view to carrying out their work as to satisfy certain party demands. That has constantly interfered with the civilization of the Indian. Under one administration we had almost a complete change of Indian agents. Only two or three incumbents were left in. Another administration followed, and but one of those who had been appointed by the previous administration remained. What is the result? Dislocation and disorder. The work can not be carried out effectively on this plan. Recently a superintendent was appointed to an important school. He was ready to go, when his appointment was suspended. The Senator of the State where the school was located went to the President and said, "I want that place for one of my workers, for a politician



who has served me." The President resisted, but the demand was strenuous; and it was only after a consultation by the President, the Secretary of the Interior, and the Indian Commissioner that the superintendent was allowed to remain. When he went to his post he found serious opposition. Political machinery was in motion to drive him out. Persons in the school worked against him; and he did his work under great strain, though he kept the place.

In many other cases appointees have not been so successful. In a certain school upon an Indian agency the superintendent was appointed by one Senator and the agent by another, and the two were at "outs." The agent has been doing everything he could to break down the work of the superintendent by forcing him to receive unsuitable men as appointees. It can be shown that in case after case appointments have been made not by the responsible authority in Washington, but by local political influences. In one instance an educated Republican, a man of great prominence and position, was excluded from an important school because he could not or did not have the political influence of the particular locality in which his school was placed.

But the sentiment of the friends of the Indians that has been brought to bear in Washington has been recognized, and our efforts have given us a rock in the midst of quicksands on which to rest. The civil-service rules have been extended to several hundred places in the Indian service. That is the recognition of the principle that merit, character, are to be the tests of appointment to the Indian service. Having gone so far, shall we not all join hands, and with one thought and mind demand of the authorities, as I do not doubt they really desire us to do, that they resist the pressure brought to bear upon them; that this principle which has been so far recognized shall run throughout the entire Indian service; that the purpose of the Christian and intelligent people of the United States to educate and civilize the Indian shall be realized, and that the administrative work of the Government shall be placed on an enduring foundation? In demanding this, we are simply putting ourselves in the line of a necessary reform, which is fighting its way in all other branches of the civil service of the country, and which shall ultimately rescue the people of the United States from the tyranny of the spoils system.

The question of method in this reform is simple. School-teachers, farmers, physicians, and some others can, as you may readily imagine, be put through a certain examination which shall be a reasonable test for their fitness to hold their respective places. If after six months they show themselves incapable of filling the places, the appointing officer can remove them. By this method the appointing officer is himself relieved from political pressure. Regarding agents the Civil Service Commissioner and those who are adepts in this question are disposed to think that a test examination can not be made. What we desire, therefore, in regard to them is that the appointing officer in Washington shall have at least some assurance of the fitness of a man for the post of agent, and that the applicant should not be appointed at the dictation of any local politician, which in many instances would be against the welfare of the Indian. I think we ought to ask the President to make the appointment of Indian agents, upon the recommendation of the Indian Commissioner.

Mr. A. K. SMILEY. Would you have agents removable only for cause?

Mr. WELSH. I certainly should. As it is now, the Commissioner of Indian Affairs has nothing whatever to do with the appointment of Indian agents.

Mr. SHELTON. Hasn't the President reached the limit of his power in regard to this matter?

President GATES. It will require a very important modification of the laws for the civil-service rules to apply to agents.

Mr. WELSH. The President in choosing an agent, or in letting the Indian Commissioner choose him, can determine upon what principle the choice shall be made, whether it is to gratify a Senator or because he is a good man for the place. He has the power to make these appointments upon a sound basis.

Mr. A. K. SMILEY. You would keep an agent permanently unless found inefficient.

Mr. WELSH. I do not think you can dictate to the President, but the principle can be recognized that the man should not be appointed because he is a Republican or because he is a Democrat, and that we should not be subjected to the shame and loss of having a clean sweep of sixty-one agents every four years.

President Gates read some extracts from a letter from Commissioner Morgan. Col. Oberly was invited to speak on the subject of civil-service reform as applied to the Indian service.

Hon. J. H. OBERLY. The subject of the application of the civil-service law to



the Indian service is one in which I have been interested from the time I became connected with that service. Six years ago, at this place, I expressed myself as opposed to the wholesale periodical partisan dismissals of the employés of the agencies and of the schools.

There is only one school for Indians that, in my opinion, has been conducted from the first, and that is being conducted now, upon really true civil-service-reform principles, and that is the school of Capt. Pratt. That school is in a Democratic Congressional district, but no representative of that district has ever asserted any right to make even a suggestion to Capt. Pratt as to what employés he should select.

Indeed, I know that during the Cleveland administration no Democrat ever thought of saying to the captain "I want certain appointments in your school as a part of the spoils;" and if any one had done so that strong-headed and sometimes wrong-headed man would have given him the proper answer. If it were possible to have in all the schools of the country the conditions that exist at Carlisle, there would be no need of this reform; but in every other school the politician, is, in fact, the appointing officer; and he is not a very conscientious one. Occasionally I am pleased to know Commissioner Morgan takes things into his own hands; but it is almost impossible for the Indian Commissioner to act in Indian matters uninfluenced by the dominating spirit of the spoils system, under which men are too often put in positions not because they are qualified, but because certain politicians want them appointed for reasons that have no relation to the good of the service. The result is that under this system the Indian schools have been demoralized. I am glad, therefore, to learn that at last the President has consented to extend the civil-service law over these schools. For awhile it will be difficult to adapt the rules to the service; but I believe that in time, when practical experience shall have taught us how to apply them wisely, the whole country will applaud the action of President Harrison in this respect, and you will see the beneficent results of his action in the better moral as well as in the better intellectual condition of every Government school in the land.

Mrs. Quinton was asked to speak.

Mrs. QUINTON. I have just been on a journey of seven months, beginning in Florida and going through the Southern States, up the Pacific coast as far as Washington, and thence home; and everywhere I found a great desire among Indians for some settled officials, for something permanent, and a feeling that there ought not to be this constant change. To go to the bottom, we ought to ask that there should be permanence in the office of the Commissioner. Why should it not be made a permanent office? And why should not the Commissioner have power to do the work needed to be done? Now, by the time a commissioner learns what he needs to know, and we have confidence in him, he leaves. That has been true from the top of the service all the way down. It seems to me it might be a good thing to have an Indian secretary; but perhaps that is not wise nor possible. But more power could be given to the Commissioner. Can the office be taken out of politics? That is like asking, can the right be done? Our president here, in his opening speech, touched on all the principles necessary in the solution of these questions; and we have had the same all the way through.

There is power enough here to secure anything needed. Senator Dawes has told us that the people of this country can get what they want, and, if they demand anything, it can be had. To be sure, it is like asking a king to abdicate; but kings have been asked to abdicate, and kings have had to abdicate. God's people are committed to a moral work in this country. I believe the time has come when, if we ask it, "the crooked" can be "made straight." Shall we not ask it? It is surely the business of Christians. There are fifteen millions of Christians in this country. That means that there is great moral strength here. Have we not been dealing with half-measures long enough? Let us ask for the one thing that will insure all the rest. We need at the head of the Indian service a man who has a heart, who has convictions, who has courage, and who dares defy the powers if they be wrong. We have such a one; and why not ask the Government and the people to keep him in, and that power needed may be given him during good behavior? During my long trip my heart was grieved everywhere because of the great evils from this want of power and permanence. We can not now do missionary or educational work as both should be done.

The CHAIRMAN. Judge Draper has a statement, touching the matter of which he spoke this morning, which he desires to make.

Judge DRAPER. It was said by Dr. Hubbell, while I was speaking this morn-

ing, that, although the report of the legislative committee provided against the claim of the Ogden Company, yet the legislative bill did not. Here was another suggestion that something wrong was going on. I was sure he was in error, but could not on the moment prove it. By Mrs. Draper's thoughtfulness, however, a copy of that bill was brought here with other papers, and from it I read the following provision:

"The provisions of this act shall not apply to any land in the Allegheny, Cataraugus, or Oil Spring reservations now occupied by the Seneca Indians, nor to the lands of the Tuscarora Indians, until the claim of the Ogden Land Company to an interest in said lands or any part or portion thereof shall be extinguished. Adjourned at 1 p. m.

#### FOURTH SESSION.

THURSDAY NIGHT, *October 8.*

The conference met at 8 p. m., the president in the chair.

President GATES. The year has not left us untouched. Who that ever heard him can fail to remember the fearless, helpful, hearty words of Gen. J. F. B. Marshall? He and his wife rounded out together a noble and a useful life, interested in all questions that concerned their fellows. We recall them to-night. And the one whose ready pen and wise planning for this conference, and whose wide acquaintance with the press kept us more closely in touch with the great newspaper interest of the country than any other man was able to do, whose wife, through her devotion to this work, and especially to the home building department of it, had endeared herself to many—Maj. Kinney we also recall. And yet another is not here. She has been taken away, and her bereaved husband is now in foreign lands. There are other names that we might mention, whom we all remember with affection to-night. "Their works do follow them."

A letter from Mrs. Sara T. Kinney was read by Mrs. Clinton B. Fisk, of which the following is an abstract:

"At Bancroft I was met by my Indian hostess, and taken at once to her home, a pretty little cottage a mile from the village, where she lives with her husband, six children, and one and often two servants, who, by the way, are not Indians. There are several persons in Hartford, and perhaps elsewhere, who have a vicious habit of insisting that no good thing can come out of a reservation; and I would very much like to introduce them to this pretty, well-ordered Christian Indian home.

"A canary swinging in its cage on the outer porch, and a hammock under the trees, filled with one little, two little, three little Injuns, four little, five little, even six very jolly little Injuns, first attracted my attention, as we drove into the yard. I was taken directly to my room, to rest and free myself from the dust of travel. After a while there was a knock at the door, and one of the children, a little chap of nine years, asked if I would please walk out to supper. I was very well pleased to do so; and, since Nebraska breezes have a wonderful trick of sharpening one's appetite, I was particularly well pleased to find a most appetizing meal awaiting me. The same little boy to whom I have referred asked a blessing with all the ease and reverence one would expect from any member of the Hartford theological fraternity, and then we fell to and made havoc with the broiled prairie chicken and other good things. The evening was spent in discussing not only the various aspects of the always absorbing Indian question, but other topics as well—matters of general interest in the world at large, such as in an Indian household would not be deemed possible by the ordinary unbeliever in the desire and ability of the Indian race to "evolute" itself out of barbarism into civilization. \* \* \*

"At one end of the room, in a prettily draped bay window, was a table strewn with papers and magazines—Harper's Monthly, the Century, the Youth's Companion, the Agriculturist, and other well-known periodicals. The unbeliever to whom I have referred will shrug his (or her) shoulders and say: 'Oh, but your hostess is not an average Indian.' True, O king! She is very far from being an average Indian, and perhaps not much more like the average white woman! A sweet, gentle, modest, wise, far-sighted, quick-witted, refined Christian woman—such is my hostess. Yet she is a full-blooded Indian, who never attended any other than the reservation schools, and, I believe, has never in her life been further than 50 miles from her home.



"I spent two days with this friend, and then, in a comfortable phaeton, with an Indian driver, and another Indian on horseback (a sort of honorary escort), I started on an 18-mile ride across the open prairie for the agency school, where Dr. Susan La Flesche, the first protégé of the Connecticut Indian Association, is now the Government physician in charge of all the 'Los,' both great and small; and as there are nearly twelve hundred of them on the reservation, one can easily understand that she is a busy woman. The doctor's practice includes a number of white families living near the reservation, and she assures me that in spite of being an Indian they never attempt to shirk the payment of her bills for medical services. So we must score one for the white settler of Nebraska.

"She also assures me that there has been within a few years a wonderful change in public sentiment out there in regard to her people. Educated Indians, with a reasonable amount of push and business energy, can now secure good situations in most of the outlying towns as clerks in stores, agents, farm hands, and so on. This is a gratifying statement, and one for which I was unprepared. \* \* \*

"Thirty years ago the Omahas took to drink. Their chief, Joseph La Flesche (Dr. Susan's father), finally threatened to have any man who should be found drunk on the reservation soundly horsewhipped. The threat was carried out in a few cases, and the whole business stopped then and there. Now Chief Joseph is dead, these Indians are citizens, and claim the right to buy and drink as much whisky as they please. There are plenty of white men who are more than willing to sell it to them, and the local laws are entirely inadequate to suppress the evil. Some of the Indians, including Dr. La Flesche, are taking active measures to bring the delinquents to justice, and their efforts are meeting with some success. A law and order committee has been organized among the Indians, and the members thereof are both alert and aggressive. Several offenders have already been brought before the courts through the efforts of this committee, and many more are in danger of the same fate. It is clearly evident that if these Indians fail to meet the expectations of their Eastern well-wishers, as well as of the better class among their own people, it will be because of no inherent disqualification on their part for a higher civilization, but simply and solely because of whisky, the white man's gift to the red man—a gift which carries with it a curse, and one which will surely sap all that is good and noble from any race.

"The Omahas are a quiet, gentle, well-disposed agricultural people. They are, in many respects, very like children. It is but recently that they have awakened to a sense of responsibility for the future, and even yet they are a little dazed by the many requirements of civilized life. \* \* \*

"A decade ago, with very few exceptions, they were savages, pure and simple, with no rights that a white man was bound to respect. To-day they are citizens, in the main self-supporting, self-respecting citizens of the State of Nebraska. They vote. They are taxed. They receive no help from the Government. They depend for their livelihood upon their own exertions. They are doing well on their farms and in their homes. Since last March they have built between 50 and 60 houses. They have purchased 150 cultivators, 20 corn-planters, 10 corn-cutters, 150 plows, 100 sets of harness, 40 stoves, 75 farm wagons, 40 buggies, 185 horses, and have broken 300 acres of virgin prairie soil."

Extracts from letters were also read from Miss Alice C. Fletcher, Gen. S. C. Armstrong, Mr. C. P. Huntington, and Mr. T. W. Blackburn.

The subject of the evening was then taken up, "The Distribution of Land in Severalty: Its Progress and its Hindrances." Gen. Whittlesey was asked to open the subject.

#### THE DISTRIBUTION OF LAND IN SEVERALTY: ITS PROGRESS AND ITS HINDRANCES.

[By Gen. E. Whittlesey.]

I have heard of a preacher who, after taking his text, began by saying, "I propose, in the first place, to digress from this text; and, in the second place, I propose not to return to it." With your permission, I will imitate him and digress for a moment in order to answer a question which was asked this morning by Gen. Eaton. I understand the question to be, what was the attitude of the Christian Indians in the recent outbreak in Dakota? I have made no personal investigation of that subject, but Mr. T. W. Blackburn, who was superintendent



of Indian education, went out last March to make a thorough investigation of the causes of that outbreak, and he writes as follows:

"The Christian Indians, Protestant and Catholic, the former particularly at Pine Ridge and the latter particularly at Rosebud, have been almost universally loyal. They are generally progressive. Those who were found among the hostiles claim to have been compelled by force and wholly against their own wills to abandon their homes. This is probably true, and the large number of unwilling followers of the hostile leaders in the Bad Lands contributed finally to the breaking up of the hostile camp."

This testimony, though he gives no figures, is satisfactory proof that the Christian Indians, as a body, remained loyal to the Government.

The subject of land in severalty has become pretty familiar to this conference. I myself prefer the phrase "Indian homesteads." That conveys a better idea of what we are trying to do; that is, to enable the Indians to make for themselves homes as we understand that dear word. The idea of the separate home is becoming familiar to a large body of Indians. When we consider what their life has been and how strong their superstitions and prejudices are, it really is surprising that they are receiving this idea with so much favor as they do. It means a radical revolution in their condition. The progress of this work of allotting lands has been shown by the figures which I gave at the opening of this conference. Allotments are being made by several agents, and land has been allotted to some nonreservation Indians. There are a good many scattered about in the different States and Territories who are not on the reservations. They are entitled under the law to take homesteads on the same terms as white men take them, but more favorable, because they are exempt from paying the fees which white men are required to pay. To help them to select lands agents have been sent out.

It is not commonly understood that Indians, though they hold lands in common nominally, do not actually hold lands in common to any great extent. The more enterprising Indians get hold of large tracts of land, and have herds of cattle and flocks of sheep, and become quite wealthy. There are rich Indians as well as poor Indians. These rich Indians, who are somewhat educated, naturally do not take very kindly to the idea of having those lands distributed equally. It will take away a large portion of the lands which they now possess, and they are an obstacle and a hindrance to the successful carrying out of this policy of distributing land in severalty. On the part of those who seek allotments troubles arise as to selections. Two, three, six, perhaps a dozen Indians want the same tract of land. It requires no little patience and skill on the part of the allotment agents to adjust these differences and to satisfy the desires of every individual. Most of the agents have succeeded very well in doing this. Miss Fletcher told us in Washington some of the difficulties she had experienced in the Nez Percés' Reservation.

Another hindrance is the influence brought to bear by surrounding white settlers, who are waiting to get possession of the lands that may be reserved after allotments are completed. If there are valuable tracts of land, they try to prevent those lands from being allotted, and to prevent Indians from selecting them, by bribery and by other means. Another thing which has to be considered is that there are a good many Indians who are incapable of managing a landed estate, who know nothing about the value of land or improving it or taking care of it, and have no disposition to learn. Others do not wish to occupy their lands, but prefer to engage in mechanical pursuits or to hire out to white men as laborers. Much reservation land is almost worthless, arid, sandy, sterile plains, which without irrigation will produce nothing, any more than crops would grow on this floor. Such lands have to be allotted in small tracts, so that irrigation may be made available. Others are only fit for grazing, and they must be guarded by fences from the intrusions of the cattle of white settlers.

When this policy is carried out, it thrusts upon the Indians the obligation of citizenship. They are brought under the laws of the States and Territories where they dwell, and it is not to be supposed that they understand much about those laws. They must learn by experience and by taking risks. Common sense and humanity dictate that we should throw around these Indians all the safeguards possible; and they should have education, so that they may be fitted for the new responsibilities and new duties of the position into which we thrust them.

Dr. Riggs was then asked to speak.

Dr. RIGGS. The allotments of the Santee Indians were made about six years ago, before the general land in severalty bill was passed. The Indians are on



their own homesteads. The last few years in Dakota and Nebraska have been very hard for the farmers, and so the Indians have received some help in the way of rations. If it had not been for that they could not have got through. They are all mixed up with the white settlers, who came in after their choice had been made.

Many of the white settlers have been starved out. If occasionally the Indians have to leave that is not doing worse than white men have to do. They have become voters, and have been accepted by the white population; and they are cultivated by the office-seekers just as much as their white neighbors for the sake of their vote. They have not had recognition in the courts of the State. That seems to be a long and slow process; but, in the main, land in severalty has been a success on the Santee Reservation.

Gen. WHITTLESEY. I wish to allude to the home building. This work has been undertaken by the Ladies' Indian Association. I have myself seen nine of these beautiful houses, all built by the aid of the Home Building Association—built by the Indians themselves, with money for purchasing materials furnished by the association; and these homes were occupied by Christian Indian families, who were an object lesson to all the Indians of that region. I wish Mrs. Quinton would tell us about this.

Mrs. QUINTON. The work of Indian home building was first started by Miss Fletcher at Hampton; and Mrs. Kinney afterward introduced it into our Connecticut Auxiliary, and asked that association to build the first cottage. It was built among the Omahas, and was a success. At the end of that year our National Association made home building a separate department, putting it into Mrs. Kinney's hands, and she has had the entire charge of it. In the five years fifty or sixty cottages have been built or made over in eight or ten different tribes. During the last year reported applications were received from 37 different Indians, and those worthy have mostly been helped. This department includes also loans for the purchase of horses, wagons, sewing machines, and other such helpers into civilized self-support.

In Alaska Indians have built several cottages by our loans. Among the Omahas of Nebraska a number of such cottages have been built, and I found one young Indian there who had just filled with wheat his new granary, 18 or 20 feet square, and he said he should soon harvest 2,000 bushels of corn. He had built from our loan a house of two or three rooms, and it was kept so tidily and furnished so neatly that all the people on the reservation desire such a home. The money loaned has come back better than we could have expected. In 1887 \$125 was returned from these loans, without interest, of course; the next year, \$175; in the following, \$553; and the next year \$652 was paid. They have been fairly prompt and very few bad debts have been incurred. Mrs. Kinney has taken pains to conduct this business in strict business form. Notes and mortgages have been given, though, as she said, she knew the notes were not worth the paper. Still they were made as a business education. The tribes helped have been very much influenced by this department and their aesthetic taste has been cultivated. They have learned how to paint their houses tastefully. One wanted a little porch over the door to keep the sun out, and "because it is so pretty, you know." Another wanted a window-ledge, so that they could have plants "because they are so bright."

Mr. Duprez, a Sioux, was asked to speak.

Mr. DUPREZ. I am very glad to be here, and to look in your faces and hear you speak good words about the Indians. I came from Yankton. You could once find the Indians there with painted faces, and with blankets, dancing those old savage dances. If you go there now, you will find them in a different position from what they were ten years ago. You will find them in the field, trying to raise some corn and support themselves. But the Government makes the Indians lazy. As long as the Government feeds the Indians they will never work. If the Government wants to civilize the Indian, he must first make him learn to work and take care of himself. Some time ago I went to a farmer's house. The farmer owned a large flock of chickens. All the time the chickens came round the house. So I say to him, "Farmer, what makes these chickens come round the house so much?" "I feed them here," he said: "that is the reason they come round the house all the time." I asked him again, "If you do not feed them what will they do?" He said, "If I do not feed them, they will go out in the fields and scratch the ground, and get food for themselves." I think the Indians are just like the chickens. As long as the Government feeds the Indians they will never work. But, if the Government will give them some implements to work,

and show them how, then I think the Indians will go out and scratch the ground, and get food for themselves, just like the chickens.

Some time ago I went to some chiefs' meeting. They talked about civilization, and they said: "We used to have hard times when the Government did not feed us. We had to hunt for our meat, and we had to make our own clothes. Now we do not have to work: we just sit in our homes, and the Government feeds us and gives us clothes. We think civilization is a good thing!" The Indians live, some of them, 30 or 40 miles from the agency; and, when they go after rations, they lose three or four days going after three or four pounds of meat. Some of the Indians do not like that at all. They say, "Why doesn't the Government give us implements, or cattle or herds, instead of rations and clothes? Then we might stay at home and earn more pounds of meat."

The mission schools are doing good work among the Indians. If they did not do good work, I would not stand here to speak to you. The mission schools take us and clean our hands, and show us how to take care of ourselves, and then send us to Eastern schools to learn more of civilization. At the Hampton school all the Indians have to work. We work half a day every day, and go to school half a day. We get up at quarter past 5 in the morning, and go to bed at 10 o'clock. It is a hard thing for us to do, to work and study all day; but I think it is a good thing.

MR. LYON. When I was first appointed on the board of supplies fifteen years since we purchased 30,000,000 pounds of beef. This season we have ordered 35,667,600 pounds of beef. This has been distributed among 57,960 individuals, giving them 615 pounds each, about 2 pounds a day. In addition, we give 756,460 pounds of bacon, 2,162,750 pounds of corn, 866,600 pounds of oats, 412,000 of wheat, and 9,958,600 pounds of flour, making 172 pounds of flour to each Indian. My impression has been that the Indians ought to be taught to raise these things. We give them some luxuries, too. The requisition came for 1,132,450 pounds of the best granulated sugar—19 pounds of sugar for every Indian. This we give to 57,960 Indians. Five hundred and sixty-six thousand six hundred pounds of coffee, 22,395 pounds of tea, 7,300 pounds of barley, 363,340 pounds of beans, 55,800 pounds of corn-meal, 92,100 pounds of hard bread, 40,725 pounds of hominy, 27,200 pounds of oatmeal.

GEN. WHITTLESEY. Mr. Lyon is feeding, as he says, 57,960 Indians. It must be remembered that there are nearly 250,000 Indians. Many people suppose that we are feeding all, but nearly 200,000 are supporting themselves.

MR. MOSES PIERCE, Connecticut. I want to say a word about the home-building work. That originated in this room. The first time that Miss Fletcher came to this conference she told what could be done in regard to home building among the Indians by lending them small sums of money. Five hundred dollars was placed in her hands for that purpose.

MR. SMILEY. Mr. Pierce gave that himself.

MR. PIERCE. That money has been lent and relent. Miss Fletcher continued to manage it for several years, and then she turned it over to the Connecticut ladies to manage. If there is any credit for originating this branch of work, it is due to Miss Fletcher.

MR. SMILEY. I think there is a misapprehension about the quantity of supplies given to Indians. How much is given under treaty stipulation?

GEN. WHITTLESEY. Without attempting to answer exactly, without documents, I think I am not far from the truth when I say that two-thirds of the rations are required by treaty stipulation.

Miss Emily S. Cook, of the Indian office, was asked to answer that question.

MISS COOK. The 50,000 Indians who have been spoken of include all the Indians who are supported from rations, also all for whom last year any subsistence was purchased. Some of them receive only two or three, or, in some cases, five, seven, or twelve dollars' worth a year. The bulk of it goes to the Apaches in Arizona, and to Cheyennes, Arapahoes, Kiowas, and Comanches in the Indian Territory, who have not made much progress in civilization; also, to some of the Sioux, who are on alkali lands, in the Dakotas. Of the 250,000 Indians, about four-fifths are entirely self-supporting.

PRESIDENT GATES. This should be remembered. It is too commonly supposed that the United States Government feeds the great mass of the Indians.

MR. SMILEY. I suppose two-thirds of those who receive rations do so by treaty.

GEN. WHITTLESEY. From 15,000 to 18,000 of those who receive rations are children in our schools.

MR. MESERVE. I should like to ask Miss Cook if the agents do not issue them on the same basis that I issue rations to my students?



Miss COOK. No; the school ration is better than the Indian ration.

Dr. WOODBURY. Is not the point that has been suggested of great importance, with reference to the amount of time taken up every week or every month in long journeys to get rations?

Gen. WHITTLESEY. In the last appropriation bill it will be found that the Indian Commissioner has authority to establish five points of delivery, or more if necessary, on any reservation, and send the provisions to them. That is going to be done this very year.

Gen. EATON. Suppose a young man has land allotted to him while he is still in school. What can he do with this land? Or suppose the land is allotted to a man who has no money with which to purchase implements, but who has lumber on his land. Can he make any sale of the lumber, or in any way secure rental from the use of the land or what is on it, by which he can secure funds for the purchase of food or implements or horses or anything of the kind? Or is there a deficiency in the law which demands our attention?

President GATES. Senator Dawes, to whom we put all the hard questions, will perhaps answer that.

Senator DAWES. The amendment to the allotment law provides that whenever, in the opinion of the Secretary of the Interior, land can not be profitably occupied by the allottee, by reason of age or other disability, the leasing of land is authorized. There has been a change of sentiment about this matter, and I think the law has got to be modified further in regard to this leasing matter.

Gen. CHARLES HOWARD. It is a mistake to mass the Indians together. What additional law is necessary in regard to this?

Senator DAWES. I happen to know that it was the original intention of the President of the United States, when he signed the law, to have land allotted in alternate sections. The President intended to put the law in operation in a very different way from what has been done.

Dr. STRIEBY. Under the law, unless a farmer can make use of his soil, he is prohibited from becoming anything but a farmer. Isn't that an objection to the whole thing?

Senator DAWES. I think we have got to modify the severalty law a good deal. I have been heretofore very strenuous against farming out or leasing allotments, because I knew that an Indian, if he once lost his allotment, would never get it back. I never knew a white man to get his foot on an Indian's land who ever took it off. But on certain reservations Indians have found that the labor of breaking the land in the first year and getting ready for the crop the next year was so great that they abandoned the idea, and have leased out their land to white men who have turned them into grazing ranges, and the Indians have gone back into the tepees. It is hard work for white men to break up prairie land, and they will not do it if they can help it. It has occurred to me that under the superintendence of the Indian Bureau an allottee might be authorized to lease for two or three years to a white man one-half of his allotment on condition that the white man should break up so many acres each year, and that the rental should be expended in breaking up the land on the remainder of the allotment, where the Indian should live himself.

At the end of the lease the whole 160 acres would be in some condition for him to carry on the business of farming. What Dr. Strieby says has been pressing on the Government from the beginning. But civilization comes from the occupation of the land. Whatever can be done for the poor allottee under proper supervision ought to be done. It depends upon the Administration. If anyone is allowed to lease his land who chooses, the Indian will be despoiled of his land and his home. He will no longer have a homestead. But so long as the Indian Bureau is administered as it is now, and as it ought to be, with care, with constant vigilance and determination, you are safe with a flexible law. But, if it should pass out of such hands into such hands as we can contemplate, then woe to the allottee who is authorized to lease his land.

President SEELYE, of Smith College. I have been impressed with the idea of sending Christian families to those Indian tribes, that by contact with Christian civilization the Indian tribes may be civilized. I can not believe that it is possible to take all these Indian families and transport them into the midst of our own civilization. I think there are family rights that must be respected. We can not induce these older men and women to leave their homes. But I do believe we can induce Christian men and women to make their homes among these Indians. We know what the Riggs family has done among them. We know what Miss Goodale did before she was married and what she will do as a married woman among them. What I want to know is whether any legislation



is needed in order to accomplish this. If we could have a law made which would render it possible for Christian men and women to colonize in the midst of these Indians, I think there would be an army of them who would avail themselves of that law; and, through this contact of Christian men and women, we would preserve those who go back from Eastern schools from relapsing into their former barbarism.

President Gates said that he would like to read an extract from an address which he delivered six years ago, as he believed that it was apposite still:

"Guard the rights of the Indian, but for his own good break up his reservations. Let in the light of civilization. Plant in alternate sections or townships white farmers, who will teach him by example. Reserve all the lands he needs for the Indian. Give land by trust-deed in severalty to each family.

"Among the parts of the reservation to be so assigned to Indians in severalty retain alternate ranges or townships for white settlers. Let only men of such character as a suitable commission would approve be allowed to file on these lands. Let especial advantages in price of land, and in some cases let a small salary be offered, to induce worthy farmers thus to settle among the Indians as object-teachers of civilization. Let the parts of the reservations not needed be sold by the Government for the benefit of the Indians, and the money thus realized be used to secure this wise intermingling of the right kind of civilized men with the Indians. Over all extend the law of the States and Territories, and let Indian and white men stand alike before the law.

"It is my firm conviction that a plan of this kind can be devised which will meet a response from settlers of the right stamp quicker and more generous than could be accounted for by the mere money inducements offered.

"There is a great mission work to be done by laymen and farmers for these Indians. The spirit that settled Kansas in the interest of liberty and fair play for all men, however despised, is not yet dead in our land. And, while I see clearly many difficulties in the way, I believe they can all be met in a plan that shall gradually substitute homes and family life for the tribal organization, settlements of mingled whites and Indians for the reservation system, and the reign of law, with the duties and responsibilities of citizenship, for the state of unprotected anarchy to which we have hitherto condemned the Indians. \* \* \*

"The ideal plan (which I believe to be also a practical plan) is to reserve alternate sections, ranges, or townships among the Indian allotments for white settlers, of character approved by a philanthropic and experienced commission. Offer special inducements to reputable white settlers to occupy these farms. Thus 'object-teaching' in thrifty farming will go forward on a large scale."

Dr. C. L. THOMPSON, New York. Since coming here, I have realized as never before that in this room is the very heart of the Christian and patriotic sentiment of this country concerning the Indian question, and that from here have gone out the potent influences that are settling the Indian problem in the way in which it ought to be settled by Christian people. The Presbyterian Board of Home Missions has endeavored to take its share in solving some of the Indian questions. Last spring that board adopted a series of resolutions or made a declaration of principles which I wish to read:

"The Board of Home Missions of the Presbyterian Church in the United States of America, having carefully considered the movement of the National League for an amendment to the national Constitution in the matter of appropriation of Government funds to different denominations for the support of what are called 'contract schools' among the Indians, desires to give expression to the following declaration: We are in hearty accord with the end aimed at by the National League.

"We believe it to be contrary alike to the form and spirit of our Government that any governmental aid should be given to any church for the prosecution of any part of its work. We are, therefore, in favor of such an amendment to the Constitution as will put an end to Government grants to denominational schools.

"But the judgment of the board is that the closing of the contract system of Indian schools devolves on the Government the duty of extending to the Indians the benefits of our common-school system. Until this is done, it would be disastrous to the Indian tribes to take away from them or put in jeopardy the schools whose advantages they now enjoy. It is further to be observed that the contract system of Indian schools now existing between this board and the Indian Bureau is the outcome of offers made to the board by the Commissioner of Indian Affairs, years ago, which offers we did not seek, but, on the contrary, our cooperation was sought; and these schools, which have been of such undoubted blessing to



the Indians, can not be abruptly terminated without serious harm to their moral and spiritual interests."

Dr. W. H. WARD. I understand this Presbyterian plan is that they shall withdraw when the Government shall extend the school system to all the Indians. All schools must be religious. A Government boarding school has got to be Protestant or Catholic. If they are Protestant, they have got to be under the religious instruction of Methodists or Baptists or Presbyterians or Quakers or some other sect. You are not going to give Indian children in a boarding school a purely secular education. The question involved in the contract school is exactly that which is involved in the Government boarding school. If you will say, Government shall withdraw all boarding schools and shut them up, and no longer teach religion in the boarding schools, then that moment you can say, We will give no more money to the contract school in which precisely the same religion is taught.

Prof. J. B. Dunbar, New Jersey, exhibited several interesting Indian books, among them a John Eliot Bible. Prof. Dunbar was born among the Indians as the son of a missionary. He thought Mrs. Quinton had made it very clear that the one thing most desirable in treating the Indians was the element of certainty. For two things the Indian has respect—power and the inevitable. The laws heretofore with respect to Indians had been made for the advantage of the white man and not for the Indian. The Indians do not respect the present vacillating system. The whole subject should be taken out of the range of politics. He thought a board made up of one military man and two civilians should be put in charge to look after these questions.

Miss Edna Dean Proctor was then introduced, who recited one of her own poems at the request of the conference, "The Last Inca of Peru."

President GATES. When the touch of genius is thrown over the history of those who thus sadly perished, we owe a special debt to the one who presents history to us in this idealized form. Those who would like to thank Miss Proctor for the pleasure she has given us will say ay.

There was a hearty and unanimous vote of thanks.

Adjourned at 10:30.

#### FIFTH SESSION.

FRIDAY MORNING, October 9.

The conference was called to order after prayer. President Gates said that all who remembered the prayer of Bishop Whipple a year before, in which he prayed for the Indians as "this people of the restless eye and the wandering foot," would be interested to know that a letter had been received from him, expressing his deep interest in this conference.

The letter was then read. A letter was also read from Hon. John W. Noble, Secretary of the Interior, regretting his enforced absence.

President GATES. It requires a great deal more stamina on the part of men high in office than sometimes, in our moments of criticism, we are willing to give them credit for, to resist the powerful pressure of the spoilsmen. When men like Secretary Noble and President Harrison and President Cleveland stand firm in their advocacy of justice for the Indian, they should have expressions of our confidence and regard. Therefore, without advising any formal deliverance, I wish to suggest that the men who are exposed to the ceaseless fire of criticism from newspapers will be helped by a word from thoughtful, Christian people, honestly praising what has been done that is right. If any man or woman, then, is disposed to write to Secretary Noble and President Harrison of our gratification at the civil-service rules that have been adopted, I doubt not that such letters would be acceptable.

We come now to consider education for the Indians, the crying need of the hour. What are we going to do to uplift the Indians, unless we can bring them under the sway of ideas? There is no other way of getting them out of barbarism and bringing them under the reign of law. Did you notice that some one said, "We need more law, because the Indians are getting loose in their morals?" It is as impossible to legislate a love of sin out of the human heart as it is to legislate vice out of a community. There must be another power, deeper than law, to accomplish this result. We emphasize law, because there is no progress for a people from barbarism up to civilization except as right moral convictions, clearer ideas as to right and wrong, take on a permanent form in institutions and laws. The best ideas of the past have been fixed for us in social customs, in laws and

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institutions. We are fortified in goodness by this crystallized result of the thinking of previous generations of men. When the question arises, How shall the 30,000 Indian children of school age become self-directing citizens? we feel that law alone will not do it. There must be the constraining power that comes from Christian education. There must be the constraining power of Christ, which sends men into the work of missionary teaching, and holds them steadfast in that work. We take up, therefore, the subject of education, and I invite the Rev. Dr. George Dana Boardman, of Philadelphia, to open the discussion.

Dr. G. D. BOARDMAN, Philadelphia. I would like to say a word on the limitations of education. I am one of those who think the State can not give a thorough education. To give a thorough education would be for the State to overstep its constitutional limits. The church, and church only, can give an education which is symmetrical as well as total. It is my conviction that this question of education is to be remitted ultimately to the church. No one is a stronger admirer of the common school and the secular system than I am. But that education which does not take in the hereafter, which does not rest on those fundamental principles which are to abide when the scenery of this world passes away, is defective, and in that regard an untrue education. A question of right is not to be settled by a numerical majority. A question of conscience is not to be decided in any scales, avoirdupois or Troy. We have got to come to the fundamental question, Shall these 30,000 Indian children of whom we have heard be allowed to grow up in ignorance of these fundamental principles? What does it advantage to give an education to your child that shall cover all the principles of this life? What shall it advantage your son going forth from his university to know everything about earth's latitudes and longitudes, everything about a ship from pennon to keel, to have every chart and the best of compasses, if, after all, when life's voyage is over, he has no heavenly harbor to make?

President GATES. I will ask Miss Cook of the Indian Department, whom we sometimes call "the library of useful knowledge," to open the subject, "Education: Its progress, its obstacles, and its limitations."

### EDUCATION: ITS PROGRESS, ITS OBSTACLES, AND ITS LIMITATIONS.

Miss COOK. A great advance has been made in education for Indians. I can remember the time when there were no Indian police, when the first one was started at San Carlos among the Apaches, when there were no courts of Indian offenses, when there were no training schools, no allotments, no Mohonk. When I began my work, the whole number of Indian children in school, exclusive of New York, and the five civilized tribes, was about 3,500.

Mr. SMILEY. Miss Cook is eighteen years old in the Indian service.

Miss COOK. Last summer I was being ferried across the Potomac in a rowboat by an old colored man with gray hair and an expansive smile. I talked with him a little, and asked him how he got his living. "By fishing," he said. "How much can you earn?" "Miss," he replied, "sometimes I gits 10 cents a day, and then I lives down to it; and sometimes I gits a dollar a day, and then I lives up to it, but I keeps on livin' all the time." I can remember when we lived down to 10 cents a day. Then there a very great joy in the Indian office because there was an appropriation of \$20,000, which made it possible to branch out in new directions. Since then, from the \$20,000, the 10 cents a day, we have come up to the dollar a day; and the result has been that there are now thirteen training schools in ten different States and Territories, and five more will probably be in operation the present year. At the end of this fiscal year it is hoped these will accommodate 4,600 pupils, more than a thousand more than all the Indian pupils who were in school eighteen years ago. Those 3,500 then in school included all the mission schools, and all the children who could hear of who were in school.

Almost all the scholars in mission schools are also reported in the Government statistics, because they are more or less supported by Government aid. New schools have been opened at Fort Belknap, Fort Totten, Fort Sill, and on the Colville Reservation; and there is to be a new one for the Navajos on the San Juan, and one for the Cheyennes and Arapahoes at Seger Colony. A good many here have been interested in the self-denying labors of Mr. Seger among those Indians, and have given him some help. He actually is to have a boarding school and a house for himself, and be comfortable. There is also to be one among the Round Valley Indians. They had one, but it was burned. The Rosebud Sioux have been promised a boarding school regularly every year, and an advertisement calling for bids for buildings is now out. The Utes will have one before



the year is over, as will also the Oneidas in Wisconsin. A large number of day schools will be added to the Sioux in Dakota in strict accordance with the treaty provisions of twenty years ago.

The great advance in our income to a dollar a day has been used not only to increase the number of pupils, but to improve the buildings and equipment. The personnel of teachers and employés has been raised. The principal work of the last two years has been not so much adding to the number as to the efficiency of the schools in operation. Last year rules for the conduct of all Indian schools were formulated, and a course of study and books was adopted, so that uniformity and system could be had and the different schools could work along nearly the same lines.

The extension of the civil-service regulations to physicians, matrons, superintendents, and teachers will eventually very largely assist the Indian school service. I do not think it will make any material difference in the present personnel, for the reason that for the last two years civil service has been practically applied in that department.

Added to this is the compulsory law obliging the attendance of children at school. That has not been put into operation yet, and how successfully it will work remains to be seen. The law seems to have more moral sanction than anything else, and it gives the Commissioner something to fall back upon.

That law does not apply to the New York Indians, nor to the five civilized tribes, nor to the Pueblos, nor to the Indians who have become citizens of the United States by taking up land in severalty. Leaving those out, it applies to all Indians, whether on or off reservations, of suitable age and health. The age limit is between 5 and 19 years of age. Whether they have suitable health shall be determined by the physician. The parents and guardians of Indian children shall decide for them, and Indian youth of mature judgment may choose for themselves whether they shall go to a Government or to a private school or to a public school. By that I mean ordinary State public school. As a rule, most of them will naturally and inevitably go to the schools near them.

PRESIDENT GATES. In case the children were all to attend in accordance with the provision of the law, how many children would there be, exclusive of the civilized tribes?

MISS COOK. About 30,000.

PRESIDENT GATES. And we have accommodations in all the schools for how many?

MISS COOK. About 24,000 by the end of this fiscal year. That would take the extreme limits of all buildings, but they can not be used to their extreme limits.

PRESIDENT GATES. Taking the most favorable figures, how many children would be unprovided for?

MISS COOK. About 10,000.

PRESIDENT GATES. Then we need a great deal more money.

MISS COOK. Yes; a great deal more.

MR. GARRETT. How can the compulsory law be enforced if there is not sufficient accommodation?

MISS COOK. The Commissioner will stop at the right place. The work that has been accomplished has been very satisfactory in a great many lines, but a great deal has yet to be done. We have no schools among the Southern Utes, none for the Zuñis. We have none for the White Mountain Apaches, and not room for those at San Carlos, even if they were inclined to come. Among the Navajoes, at White Earth, at Pine Ridge, and at Rosebud, more schools are needed than they have. Then, when the new schools go into operation and the scholars come into them, they will have to be supported; and that will require more work and more appropriations.

The Indian Office has been embarrassed by the limits in the cost of buildings. It has been impossible sometimes to put up any sort of suitable buildings for the money allowed, \$10,000 (now \$12,000) a building being fixed as the limit. A makeshift policy has been adopted of putting up something that they did not want one year and tearing it down the next year, and they have had to resort to all sorts of contrivances in carrying on schools. On prairies which are limitless they have placed the kitchen, dining room, and laundry in the basement, to save the cost of roofing. The laundries are poor and bathrooms are wanting. Sitting rooms are contracted, and assembly rooms are luxuries that few have. In very few is there a place where the parents can come to visit the children. The advisability of some improvement in these things is recognized and there is some progress.

Another thing has been done which may come to a good deal in the end—the

effort of the Commissioner to put Indian children into the State public schools. Any State or Territory that has Indian children running round loose that wants to put them into the public school can do so by contract with the Indian Office, and for each child \$10 a quarter will be paid.

President GATES. That is a very hopeful thing.

Gen. WHITTLESEY. A hundred Indian children are in such schools under that arrangement.

Miss COOK. I think that will be one of the "ways out."

Mr. SMILEY. Is there any limit to that fund?

Miss COOK. I do not think there will be any trouble about that. There is a general fund of nearly a million, out of which the Commissioner makes such appropriations in minor sums as to meet these new ideas which are always in his mind.

Mr. MESERVE. Could they go into the high schools under such an arrangement?

Miss COOK. I do not think there would be any trouble about that?

Capt. PRATT. We had nearly two hundred Indian children in the public schools of Pennsylvania last year. We have had them there without any \$10 a quarter. We have had them there for nothing. There is no limit to the expansion of that sort of work. I will place a thousand children there next year without charge to the United States if I can have the proper children. They can then be learning the lessons of home life and civilization, which can not be learned in an Indian school.

President GATES. Judge Draper, will New York allow that?

Judge DRAPER. No. Is the State of Pennsylvania ready to receive an unlimited number of nonresidents free of charge?

Capt. PRATT. We have the good will of the governor of Pennsylvania, and we have had constantly the indorsement of the superintendent of education. The people are in favor of it right straight through. Indian children are educated there just as German and Irish and other children are educated when they are placed in families there.

President GATES. In inspecting the Carlisle school it once became my duty to look over several hundred letters concerning the pupils who had been on the outings; and from those letters it was plainly seen how easily the great mass of Christian people in this country could take care of these Indians if we could get them out of the reservation.

Gen. EATON. May I ask Judge Draper, if any district in his State should choose to receive in the school from a family resident there an Indian pupil, would there be any objection from his office?

Judge DRAPER. Certainly not.

Miss COOK. Two things have been accomplished. The Commissioner has been able to district the entire service into four districts, with a supervisor of education for each district. The Commissioner is proposing to hold an institute, to include the superintendents and a few others. They will meet and discuss pupils, schools, buildings, new schools on and off the reservations, apparatus, methods, etc. Then they will return to their respective districts, and the best ideas will go from the top down and permeate the whole body of the Indian school service. In view of all that has been done, and especially of what there is to do, the Indian Office must have a dollar and a quarter a day!

Dr. Riggs was invited to speak.

Dr. RIGGS. I wish to confine my talk to a particular point, one of the difficulties of compulsory education. We all rejoice that we have a Commissioner with wide experience and with an earnest purpose to carry out some sufficient and extensive plan of schools that will cover the ground. We wish that plan perfect success. It is because there are circumstances in the way that may prevent this perfect success that I wish to speak. The plan of the Commissioner is for a scheme of day schools, reservation boarding schools, and central training schools of a high grade that shall ultimately provide the educational facilities for the whole Indian school population. The necessary result is that this system will crowd out of existence the missionary schools that have been planted. It has already crowded out a school at Albuquerque started by the Presbyterians. All of the pupils have been taken away. You will pardon me if I speak more particularly of my own school at Santee, because I want to speak of what I know. It started twenty years ago. It has not only had some influence among white people, but it has had a large influence among Indians. It has almost always had the confidence of the Indian Office. The most friendly relations have always existed with that office. Yet its work has been hampered by this scheme of the Govern-



ment for universal education. When we go to the agency to solicit pupils—not so much to solicit pupils, because we do not have to do that, for they solicit themselves, or their parents for them—we are met with the question, have you authority from the Indian Office to take those pupils? If we have not, the door is shown to us. No pupil can come to us until the Government school is full. This year some of our pupils who had returned home on vacation, but were technically members of our school, had to hide from the Government police to prevent being put into the agency school, because it was not full.

At Devils Lake Agency we have two schools combined with our Congregational and Presbyterian missions. The people have some idea of what they want in regard to the education of their children. It has been on their minds to have to put them in a school dominated by Catholic teachers. They were wise enough to appreciate the difference in the grade of instruction, and they remembered that they would be able to always read the open Bible; and so they sent them down to us, as in previous years. But they were not permitted to remain, because the Government school had capacity to receive all the children. So the religious preferences of the parents were not respected. The rules that have been mentioned by Miss Cook may seem to make all this talk of mine out of date; but sometimes things are not as they are supposed to be. A year ago a mother came to me, saying she wanted to have her daughter transferred from the Government school to attend our normal school. She was growing to be a young woman. The mother could not read herself, nor could her husband; and they wanted the daughter to learn to read the Dakota Bible. They were both members of the church. I told her it was impossible to make the arrangement and to get permission from the Commissioner, as it was so near the opening of the term. She came again in the middle of last summer. So I wrote a letter for her and for the girl, making application that she be allowed to send her daughter to our school. At the same time one of the elders in one of our churches made the same request to the Commissioner, for leave to put his two boys into our school. I have in my hand, under date of September 12, the reply from the Indian Office, saying that the agent had been consulted, and had reported that the children ought not to be taken out from the Government school.

Gen. WHITTLESEY. Are not these Indians all citizens of the United States?

Dr. RIGGS. They have been for six years, but that does not affect the matter.

Gen. WHITTLESEY. Can not they choose the school they want to?

Senator DAWES. The appropriation bill has been compelled to make special provision that the children of Indians who are citizens may come into Government schools. It is only a permission for them to come in. Nobody has a right to compel an Indian citizen to send his children to a Government school unless he wishes to.

Dr. WARNER. Does not your school, Dr. Riggs, expect compensation from the Government? If so, isn't the objection that the children are all provided for, and hence it is not necessary to make this extra compensation for them?

Dr. RIGGS. It costs the Government less to educate the children in our school than in the other schools. This restrictive influence has affected those that are above school age. It took me three years to bring from Montana a young man who wanted to go down and train himself as a teacher for his people. The restrictive principle worked against the Christian training school. I do not believe the Commissioner would have signed that letter himself.

President GATES. Are the existing laws such as to make it competent for parents to send children to your school, if they will?

Dr. RIGGS. Citizens should certainly have that right; but I think there is a wider right than that. It can not be settled by the matter of citizenship. I know the courts would sustain us if we made an issue, but it does not seem desirable. It seems to me that public opinion and the good sense of the Commissioner will settle this.

President GATES. Is legislation needed, or only that the attention of the Commissioner be drawn to it?

Dr. RIGGS. There is no legal protection for missionary schools on reservations.

Senator DAWES. You make a contract with the Government by which you agree to educate some of the Government pupils. Of course, the Government can make such terms with you as you and the Government can agree upon. It is between you and the Government. The Government insists upon it that if it gives you a contract to educate so many children you must not take them out of the other schools.

Dr. RIGGS. Our contract at Santee does not allow us to receive any pupils from

Fort Berthold, although we have a school there to prepare pupils for Santee. Because it is not mentioned in our contract, we are not allowed to go there to receive pupils without special permission.

Senator DAWES. You agreed that you would not?

Dr. RIGGS. We agreed that we would not. But I think we should receive any pupils. We must recognize the right of the Indian parent to judge where his children shall be educated. That Indian parent must come under the proper rules of the compulsory-education law. He must feel the obligation of seeing that his child receives an education. That is a good principle. I am not at all talking in favor of the contract system. I see the day when that will be done away. It is because I have an interest in general education and the work of the Government that I do not want any mistakes made. The Government can not afford to crowd out missionary work. It may take up a portion of its educational work. It has been remarkable to me to see the enthusiasm of these secular superintendents. You would think they were foreign missionaries just returned. The results they are most proud of are Christian results. Under existing circumstances it is possible to have Christian men and women in control, but the whole system will not be Christian. In some of the Government schools to-day the moral tone is utterly degrading. That is lamentable, of course.

The people of the United States can not afford to drop out missionary schools. They ought to have the chance to go on with their work; they have something higher to give than mere secular education. Our work is to attain Christian teachers and preachers. We have sent out many who have done good work, and we hope we may have the opportunity to train more and more. We must have a trained native agency in carrying it on. The principles that I contend for are those that must have a wide application. We can not say that we must have these privileges and the Catholics must not. They should have the same privileges that we have, but should be held to the same standard of excellency that we are willing to meet. Please understand that we are working for something broader than the success of our own particular mission school. When I gave myself to educational work twenty-one years ago, it was not for the sake of building up one little school, but for the sake of general Christian education among the Indians, for the salvation of the Indian people.

President GATES. Does the question of the language used in your school have anything to do with this?

Dr. RIGGS. I do not think it has. I would not, under any circumstances, give instruction only in English.

President GATES. Is any effort made to preserve their native language among the children?

Dr. RIGGS. Yes; we train them so that they can go with two Bibles in their hands.

President GATES. The children are taught Dakota whether they are intending to be missionaries or not?

Dr. RIGGS. Yes; and over and above that we are giving the best education given to any Indian pupils in the missionary field.

Mr. BOYD. You heard from Dr. Thompson last night that the Presbyterian Board of Home Missions expects to give up its contracts with the Government as soon as practicable. Now, if the Presbyterian Board gives up these contracts and receives no aid from the Government, can it go onto another reservation, where the people have become citizens, and be able to educate anybody, without regard to the Indian Office or anybody else? Can anyone interfere with our right to educate Indians? Will Mr. Smiley answer that?

Mr. SMILEY. I have had the matter of education very much at heart. The great difficulty with reference to it has been broached. In California the Government has established a school at Banning, the largest settlement of Mission Indians. They had a school building and grounds, and appointed a most competent teacher to go there. What has taken place? The Catholics have put up a large brick building within a short distance, and they want to fill up that school. They have a contract with the Government. The Government pays for each pupil more than it costs them, I think. They employ as teachers nuns, who work for nothing. They can run a school more cheaply than the Presbyterians or Quakers. They have a good school in many respects. But here is the Government paying for one school 4 miles away, from which pupils are abstracted, and also paying money to this contract school. That is, it is paying the same thing twice over. It pays for its own school, and then it pays \$150 for every pupil that the Catholics can gather in.

Here are contract schools fighting for scholars, because, if they are not full,



they do not get the Government support. Every contract school is also anxious to get the brightest and best scholars. The different contract schools fight among themselves for these. That is taking place all over the country, and I think it is a miserable muddle. When Capt. Pratt wants to get scholars he ranges over the Western States. They all want to go to Capt. Pratt's school. The name of Carlisle is a great name. General Armstrong does the same thing. Capt. Pratt's is not a contract school: it is a Government school. General Armstrong's is a contract school. The Presbyterians do the same thing. The Quakers in some places do. They all want the best sheep out of the pasture. Sometimes I have known of their taking two generations, a father and the child, so as to fill up the school. Sometimes they will take scholars that others have rejected on account of sickness or bad behavior. This ought to be remedied.

At Santee there is a most admirable school under Dr. Riggs, one of the oldest contract schools. There is a Government school one mile away, and a Congregational school another mile, and an Episcopal school on the other side. Each of these receives funds from the Government. The Government has a right to say where it shall place its scholars. The moment these schools pay their own expenses the pupils should be allowed to go where they like. So long as they receive pay from the Government they must submit to the terms of the Government. Capt. Pratt's is a Government school, supported and built by Government, and is on a different footing. I think, sooner or later, all the contract schools will be abolished. There is no doubt about it. They will become independent missionary schools. Religious schools should be perfectly free from the Government.

Mr. BOYD. We are asked very earnestly to start a school among the Apaches. Suppose we start an independent school, what is the process by which we should start it there? Can we have it independent of the Government, and get on without being molested or made afraid?

President GATES. No one will molest you probably, and it will depend on your own courage whether you will be afraid or not.

Mr. GRAVATT. Mr. Smiley has said that contract schools will gather up children who have been dismissed from other schools. That was once true, but I do not think it is now. I think there is a black list of scholars kept at the Department.

Mr. MESERVE. There is.

President GATES. With reference to teaching their native language to the Indians, it seems to be a good rule that, unless a nation has a history or a literature, there is no possible use in keeping up the language. I am satisfied that our Indian languages ought to go.

Mr. WOOD. It may be of interest to the Conference to know that Dr. Riggs was the first teacher of Dr. Eastman. It was through his influence and assistance that Dr. Eastman procured the scholarship that carried him through Dartmouth College.

Gen. HOWARD. Will Mr. Smiley answer the question asked by Mr. Boyd? The question is this: Here are many children unprovided for. Our churches now propose to go forward, as I trust, to make additional provision for these children, and to pay all their own expenses. There is no school for the White Mountain Apaches. Can they, without interruption from the agent or any one else, establish a school and have the children go to that school?

Mr. BOYD. I should like to have Senator Dawes answer that question.

Senator DAWES. The thing is perfectly plain, so far as the children of citizens are concerned, those who become citizens by withdrawing from the tribal relations. They can go as any white children would go. So far as the children of noncitizen Indians upon a reservation are concerned, no one can go on a reservation without leave of the Government; not a white person, except the officer in charge and his employés, can put his foot on a reservation without the consent of the Government. It is a question between Government and the people who wish to carry on the school. The time will come—I wish it would come to-morrow—when there will be just one class of people in the United States, citizens, with all the rights of citizens. I trust we shall all stand shoulder to shoulder in that position.

Gen. HOWARD. Dr. Riggs has stated that the children of citizens of the United States can not go to school where they wish. That is a matter of official action of the Government. It seems to me that this Conference should plainly declare that every citizen of the United States who is an Indian shall have the same rights as a white citizen.

Senator DAWES. They have it now.

Gen. HOWARD. We want to educate these other six thousand children. There are denominations who want to establish more schools. We do not ask for more legislation. Can there be regulations so that we can establish schools on these reservations?

Mr. SMILEY. You say these denominations are ready to go in and establish more schools. Do you mean for \$150 a scholar?

Gen. HOWARD. I mean without help from the Government.

Mr. OBERLY. I understand the question to be whether the Government, if it so desire, shall have a monopoly of the right to educate Indian children. Shall the Government do all the school work, even if persons, churches, and individuals should desire to engage in it also? I understand the sentiment of this Conference to be a Christian sentiment. The chairman is constantly saying, with our unanimous concurrence, that we desire to have and must have Christian instructors, who will lead our Indian children by Christian instruction into Christian civilization. Can we get this kind of Christian instruction more certainly in the Government than in the denominational contract school? This Conference seems to believe that we can. Is this so? You know that the teachers in all the contract schools are Christians; and they do much good work in leading Indian children into the churches—into Christian civilization by Christian paths. But do you know this of the Government teachers? You can not; but you do know that too many of the Government school employes, being the creatures of what is known as the spoils system, it can not be said, "Ye are the salt of the earth," for many of them are indeed blind guides leading the blind.

But we are about to throw off the spoils system; we are indeed in the very act of putting the Indian schools under the civil-service law system. But will this action enable us to dispense with the denominational contract system by giving us the certainty of obtaining Christian employes for the Government schools? I doubt that it will; for it is made an offense by the civil-service rules to make inquiry concerning the religious belief or affiliations of an applicant for place under those rules. A man may be an infidel, and he may be an applicant for the position of Indian school teacher. Under the civil-service rules, which are being applied now to the Indian school service, you can not ascertain this fact; for it is unlawful to ask an applicant under the civil-service rules anything concerning his religious opinions. You have no right to ask him if he is a member of this or that church. You dare not ask him even if he is a believer in the religion of Christ. And if an applicant for the position of Indian school teacher, having passed the civil-service examination, were to be certified to the Commissioner of Indian Affairs, and the Commissioner, having ascertained the applicant to be an infidel, were to refuse to appoint him for that reason, it would be the duty of the President to dismiss the Commissioner from office. I mention this fact for the purpose of showing one of the great difficulties in the way of securing persons known to be Christians as employes of the Government schools. I mention the fact for the purpose of suggesting, also, that it is just probable that in crowding out the denominational contract school, and putting into its place the Government school, you may be crowding out a good deal of Christian endeavor on behalf of the Indian and be putting into its place a good deal of endeavor that will be utterly devoid of that unselfish spirit of the Christian missionary which has made the Indian Christian work resplendent with the glories of unselfish toil in a field of danger, deprivation, and even martyrdom.

President Julius D. Dreher, of Roanoke College, Salem, Va., was invited to speak.

President DREHER. So many things come into my mind as I rise to speak for the first time in a Mohonk conference that I am reminded of the colored clergyman who announced his text, and then said: "My bredren, I will diwidge de subject into two parts, what's in de tex' and what's not in de tex'; and we will proceed to wrastle wid de secon' part first." I am tempted to "wrastle" with the second part first; but I am also reminded that you have provided "a way out" for your speakers, which gives a pretty plain hint that the way into the subject should be as direct as possible. Although deeply interested in the general work of Indian education, I shall confine myself, in the brief time allowed me, to a few statements with respect to higher education among the Choctaws in the Indian Territory. As is generally known, these Indians have had churches and schools for many years, several academies being maintained to prepare boys for college.

The Choctaws receive about \$60,000 a year from leases on their reservation, and an equal amount from our Government as interest on money due them for the land surrendered in Mississippi in 1830. The Choctaw legislature appropri-



ates a part of this annual income for the higher education of a number of young men and women who are distributed among a number of colleges in order to bring them into closer contact with white students. Twenty-one years ago, while I was yet a student at Roanoke, President Bittle received from a young Choctaw a request in these words: "Please send me a catalogue of your college. Please send her soon, as I shall need her." The catalogue was sent, and he was so well pleased with "her" that he entered Roanoke College, where he remained three years, much of his time being occupied during the last session in studying the question of the rights of the Indians with respect to the allotment of lands in severalty. He returned to the Territory, and within two years was elected as senator in the Choctaw Legislature. Mainly through his influence, Roanoke was selected as one of the institutions to be patronized by the Choctaws, and since that time we have every year had Indian students at the college.

Four of their superintendents of education—themselves Choctaws—have visited Roanoke in their official capacity. One of these—ex-Governor Allen D. Wright—a graduate of Union College and Union Theological Seminary, New York, preached one Sunday in two of the churches of Salem; and another, Rev. J. B. Turnbull, in an address in the college chapel, took the advanced position that it is more important to educate girls than boys, because mothers have the larger influence in training and educating children. The reports of these superintendents, as well as the success in life of their boys trained at Roanoke, have produced so favorable an impression for the college that in the distribution of their students Roanoke receives a larger number than any other institution in the States. Up to this time only three of these students have completed the course for the degree of bachelor of arts, and only one of these is a full Indian. His graduating address (in 1883) was delivered in Choctaw and English; and Mr. Charles Dudley Warner, in an address on commencement day, remarked that, judging from the applause, he would say "Choctaw was the favorite language in Salem." When this young man took his degree in the Yale Divinity School in 1886, by request of the faculty he translated the Book of Malachi into Choctaw, with a critical and exegetical commentary, a work in which it is safe to say the learned doctors about to try Professor Briggs for heresy will not be able to detect the slightest departure from the strictest orthodoxy.

Of the eight Choctaws now at Roanoke, six are in the regular courses of graduation. Upon the whole, our Indian students have done well at college, and on their return to the Territory have filled various positions of honor and influence among their people, as members of the senate and house of delegates, speaker of the house, interpreter to the house, auditor, national secretary, school trustee, judges, clergymen, teachers, lawyers, etc. While at college they are most kindly treated by the other students and by the people of Salem. White students have chosen Indians as room-mates, and invited them to make visits during the vacation. One of our graduates from the Territory—not a full Indian, however—married a refined white lady in Virginia, who went with him to his home among the Choctaws.

A word more before my time is up. I wish to make my grateful acknowledgments to Mr. Smiley for the pleasure of my being here! An invitation to a previous Indian conference I could not accept; and I was prevented from coming to the conference in June on the negro question—a question in which, as a Southern man by birth, education, and residence, I feel a profound interest—because that conference was held the week before our college commencement. But when I returned from Alaska the 1st of September and found Mr. Smiley's cordial invitation to "Mrs. Dreher" and myself—an invitation too large by "the better half"—I determined to accept it. And I am glad I did, for I have enjoyed the conference exceedingly. In the language of one of our Choctaw students, it is "mighty first rate." Besides my general interest in the question I have kept in touch with the Indians by our work at Roanoke, by visits to Hampton and Carlisle, a week spent in the Indian Territory, several trips across the continent, and a visit to Alaska; but nothing has so quickened my interest as the discussions of this conference. Mohonk is to many a "mount of heavenly rest." To me it will always seem to be a mount of illumination, a Calvary of consecration. In this atmosphere of enthusiasm and devotion to the great cause of Christian philanthropy I have gained new inspiration for my own work; and as I have witnessed this beautiful spirit of consecration I have felt more deeply than ever that, if we are to be at all fit for any part, however small, in the Master's service, it must be when, all the selfish considerations of our little lives being set aside, we enter with loving sympathy and the spirit of helpfulness into the larger life

of humanity, and especially into the lives and needs and crushed aspirations of the less fortunate classes of our fellow men.

Dr. LUCIEN C. WARNER. Almost my only opportunity for observation of the Indian question has been among the Indian tribes of this State. As I read this report by Mr. Garrett, it seemed to me there was an object lesson in it which would be useful to us in the larger question of reaching the Indians of the United States. If we could tell the Indians of the West that seventy-five or one hundred years of civilization would do for them what it has done for these tribes in New York, they would say, No more civilization. The reservations in New York are small. They are surrounded by highly civilized communities. They are well provided with mission and day schools. Education has been provided. The record is that improvement has been slight. In some cases the people have retrograded. There are one or two things that we may specially learn from these Indians. We want to treat the word "education" in its largest meaning. The day school alone does not furnish a full education. With our white children it may, because it is supplemented by the education of the family and home.

But when we take the Indians and put them into day schools, and teach them to read and spell, we are not really educating them. They go right back into their barbaric homes. The children and the young men and women must be educated during the whole day. They must be put into boarding schools where they are guarded and taught all the time; and the outing system, which is undoubtedly the best, must be adopted. Another mistake has been made in perpetuating the tribal relation. If the tribal relation could be broken up in New York and in the whole country it would go very far towards the solution of the Indian question. Let the Indian take his chance, wherever he is. Provide education for him, but do not do too much for him. We are thinking too much of him as an Indian. It is not the Indian, but the man, that we want. It will be well for the country when the tribal relation everywhere is broken up and the Indians are absorbed in the general community. The Indian problem will then be solved.

Mr. W. Townsend, an Indian student from Carlisle, was asked to speak.

Mr. TOWNSEND. I believe in education, because I believe it will kill the Indian that is in me and leave the man and citizen. I believe education will give the Indian the right to vote. I believe in the Indian learning the English language; one people, one language, that is my idea. I contradict the statement that the only good Indian is a dead Indian. The only good Indian is an educated Indian. Only by education can he compete with the white man. Send an Indian into a school, and then let him go back to the reservation, and he turns into an Indian again. Give him a higher education; make him, for example, a doctor, and he will remain a doctor.

A letter from Henry Kendall, a Carlisle student, now in the West, was read by President Gates. Miss Annie Thomas, a Carlisle Indian girl, was asked to speak.

Miss THOMAS. I fear Miss Thomas was not cut out for a speaking girl; but I can tell you a little about myself. I was born among the Pueblos, and I went to Carlisle when I was a little girl. I had lived at the top of a hill, or pueblo, 500 feet high, so that I am an expert at climbing ladders. I am now climbing another kind of ladder. Sometimes it is very hard, but I still keep on climbing. I am now at the normal school at Fredonia, N. Y.; and I hope to reach the top some day and be a "schoolma'am."

The remainder of the session was devoted to a free parliament.

Rev. J. W. HARDING, D. D. I wish to express my firm conviction that, whatever may be the securities of the Dawes bill or the Thayer bill or any other bill, nothing less than the grace of God conveyed by living and daily and loving contact of unselfish lives with the hearts and lives of these poor and weak brethren of ours will ever solve the Indian problem. And my present argument is the experience of the Stockbridge Indians, a remnant of whom, about two hundred, survive on the Showano reservation in Wisconsin. It is a good object lesson. The Massachusetts house of representatives passed an act December 30, 1749, very like the Dawes bill, granting lands in severalty to the Stockbridges, and most carefully guarding their proprietary rights, declaring that "the Indian inhabitants of the town of Stockbridge are and shall be subjected to and receive the benefits of the laws of this Government to all intents and purposes in like manner as others, His Majesty's subjects in this Province."

Now, this act carried with it not only land in severalty and complete citizenship, Stockbridge being laid out as an Indian township, 6 miles square, but also the best thoughts of Gen. Armstrong and Capt. Pratt; for there were also gen-



eous allotments to John Sargent, the missionary, called from a tutorship in Yale College, and ordained to his work at Deerfield, in the presence of Governor Belcher, a delegation from the house of representatives, and a large congregation of townspeople and Indians, Rev. Mr. Appleton, of Cambridge, coming up to preach the sermon. Allotments also were made to Timothy Woodbridge, Indian schoolmaster, and one of the very best, and, moreover, to six English families, selected for their special fitness to be model farmers and housekeepers. And they had an industrial school and a sewing school and "outings." The boys were scattered about among the farmers in various towns, and some of the girls were even sent over to England, and some of the young men to Dartmouth College. Jonathan Edwards was called from Northampton to be their pastor, and by the church of which the Indians themselves were in large majority the members. They proved themselves to be fully equal to the foremost officers of trust both in the church and the town. John Metoxin was a deacon. John Aupaumat was chorister and town clerk. Hendrick Wahponset was tithing-man and constable. John Metoxin, besides being deacon, was also an assessor and surveyor of highways; and he sat with Capt. Wa-haun-wum-wan-meet on the board of selectmen with Timothy Edwards, Elisha Brown, and Thomas Williams.

In a word, for I see that your gavel is about to fall, these Stockbridge Indians were well on their way to become fully incorporated into the body politic. They would surely have disappeared as Indians, had the salutary influences which prevailed during their stay of forty-nine years in Stockbridge been allowed their just fruition. And, now, why is it that this poor, depleted remnant are to-day eking out a contorted reservation existence at Showano? Why is it that all that remains to trace their once happy and prosperous and promising existence in Stockbridge is a rude cairn of rough stones, their only memorial, save the frame of an old barn, once the timbers of their meetinghouse?

Well, the time only permits me to say two words, "whisky," "covetousness," although there came in the accessories of disturbing and disintegrating wars and the demoralizing contaminations of the camp. Most of these able-bodied men were enlisted, several of them proving excellent officers. But their white neighbors were shrewder than they; and they gradually got them into debt, and finally changed the laws so as to permit them to sell their lands, until their best escape from bankruptcy seemed to be an acceptance of the invitation of the New York Oneidas to share their reservation. And then that powerful corporation, the Ogden Land Company, wanted their lands; and so went on the sad, old story of uprootings and migrations.

But the saddest thing of all was—and the chiefest hinderance—and this is my present point—the loss of that living and daily and loving contact with their earlier Christian and unselfish neighbors, such as the two Sargents, Timothy Woodbridge, and Jonathan Edwards. The latter loved them and they loved him. He did not preach to them hard, metaphysical doctrine, but in the simplest method of familiar catechetical instruction, some of his words being yet extant; and when he was called to the presidency of Princeton College, and had to say farewell to his beloved Indians, he burst into a flood of tears.

Rev. J. J. GRAVATT. There seems to be a growing sentiment against contract schools. In going through the Western country I have seen excellent contract schools that could not have been established otherwise. Something has been said about the principle of the thing. Of course, if they are on a wrong principle they should be stopped. But changes can not be made in a week or a month. We would better move slowly. It will not be long, probably, before they are abolished; but let us have time. Can these mission schools go to-day and get all the money they need, or can they get it to-morrow? When the people are educated to know the best way, I have confidence enough in the religious feeling of this country to believe that they will respond nobly to the work of the Christian school and church.

On motion of Mr. P. C. Garrett, it was voted that speakers should be limited to three minutes.

Prof. J. W. CHICKERING, Washington. I want to speak a word for the children of silence, those who can not speak for themselves. For such white persons we make provision in nearly every State and Territory, but we do not know the numbers of them among the Indians. We only know they exist. We have had two at Washington who went on well with their studies and made good progress. I want to suggest to those present that when they come across these mutes anywhere, they will communicate the fact to the authorities at Washing-



ton, that some provision may be made to send them to schools or institutions for mutes in the States nearest their homes.

Miss E. L. FISHER, of Carlisle. I am very anxious that there should be higher education for our brighter girls and boys. It does not seem to me that the way is quite open for that yet. Miss Thomas was at a young ladies' school in Michigan for two years, almost entirely supported by kind friends there. Now she is at Fredonia, where she is supported largely by funds furnished by Capt. Pratt. In Carlisle we have three young ladies beyond our course, who are at a school in town. Of course, we can give them board and clothes, but there are other expenses that must be paid. One is an excellent musician. She has had many lessons on the piano, and we feel that she should still go on. Then we have boys that we should like to help. I would like to make a strong plea for something to be done by which these brighter ones should have a higher education. We feel that white boys and girls need some help to get on their feet, and Indians need it quite as much. Much has been said with reference to Christian work. We feel very strongly the need of Christian work. We need the spirit of Christ in the heart. One of the questions Capt. Pratt always asks of those applying to be teachers is, "Are you a church member?" He does not say what church, for we belong to many churches; but he considers it necessary that teachers of Indians should be Christians.

Capt. PRATT. I wish it to be understood that we have Catholic teachers and employés there also.

Mr. C. P. CORNELIUS. I am ashamed to say I own a piece of land in the West that I can not manage. I have not a word to say about it. Two years ago, when the Oneida Indians had their lands allotted, I was in correspondence with a farmer, who said if I would get a certain piece of land he would rent it for \$200 a year if I would place a team on it. I agreed to do so. I got a nice farm and paid \$500 for improvements on it. I corresponded with the agent in Wisconsin, and with Secretary Noble and with Commissioner Morgan. They all told me that I could do nothing with this piece of land: that I could not rent it, because I was able physically to farm it; that I must farm it myself or let it lie there for the next twenty-five years. This did not quite suit me, as I am attending school; and, as I am paying my way through school, I could have used that \$500 better than to have it lie there idle. But I have higher aspirations than to tarry on the reservation and farm 45 acres of land. That is one defect in the law. Senator Dawes acknowledged last night that there are a good many defects in the Dawes bill. I am glad that came from him, because now we have a chance to say some things about it.

The law should permit those who are not on the reservations, who can not utilize the land by farming it, to lease it. There is no provision for anyone who is qualified to become a full citizen of the State and of the United States to be allowed to pay taxes. I have other property, worth several times the amount of that land, upon which I am paying taxes, and I feel fully qualified to pay taxes on that piece of land. There are others of the Oneidas who are no more Indians than you are, so far as regards customs of living, and who are fully capable of being citizens. We are citizens of the United States, but not citizens of the State, because when we appeal to the courts of Wisconsin we are not received. The lawyers say, Are you paying taxes? No. Are you citizens of the United States? Yes. Well, then, we have no interest in you. We pay nothing for the cost of trials in the State of Wisconsin, and so the people do not care to have us in the courts. They have no use for us, and we can not appeal to the laws of the State.

Gen. EATON. With regard to the higher education, there is a sum of sixty or seventy thousand dollars for the purpose of higher education for the Indians. Another point is to be kept in mind: that this outing business depends upon the personal choice of families and localities and communities. There is no State superintendent who would differ from Judge Draper about the Indians when placed in different families. They would favor it. I have urged this again and again. I believe that you here have much to do in this direction. You can impress the public with the fact that where an Indian boy or girl is in a district the district school should be open to him as it is to any other child resident in that district. This sentiment, which is growing in the States east of the Rockies, will soon prevail in the States west of them.

Judge DRAPER. Gen. Eaton asked whether Indian children could be received into the public schools of the State, and my answer was, No. The right to attend any school is a statutory right. The statute provides that any resident child of school age, between 5 and 21, shall have the right to attend upon the public school. The one question is whether the child has become a resident. If



the Indian child has been received into the family and become a part of that family, the child, under the statute, becomes entitled to attend the school. But it can not be said that any number of Indian children may move into a district solely for the purpose of attending school there.

Gen. WHITTLESEY. I have been asked to correct a statement that is often made, that the appropriations for the support of schools come from trust funds. Such appropriations do not, to any extent, come from trust funds. I have not the exact figures, but I think less than 10 per cent of the appropriations for the support of schools comes from trust funds.

The draft of the resolutions to be acted upon in the evening session was read. Adjourned at 1 p. m.

## SIXTH SESSION.

FRIDAY NIGHT, October 9.

The conference was called to order after a song by Mrs. Hector Hall. The annual report of the treasurer, Mr. Frank Wood, was read, as follows:

*Frank Wood, treasurer, in account with Mohonk Indian Conference.*

DR.			CR.
To cash received from members of the conference .....	\$543.00	Oct. 20. By cash paid Isabel C. Barrows, postage .....	*\$5.00
Interest .....	3.16	Jan. 15. By cash paid Geo. H. Ellis, printing .....	516.20
		15. By cash paid Frank Wood, printing .....	5.50
		Feb. 4. By cash paid Geo. H. Ellis, binding in cloth .....	8.75
			535.45
		By cash in bank to balance .....	10.71
	546.16		546.16

\* Stamps on hand, 57 cents.

It was moved that the Government be asked to print the proceedings of the Mohonk Conference in advance of its usual publication in the report of the Board of Indian Commissioners, where it always appears.

Referred to the publication committee.

On motion of Mr. Garrett, the publication committee was appointed, as follows: President M. E. Gates, Amherst; Gen. E. Whittlesey, Washington; Mrs. Isabel C. Barrows and Mr. Frank Wood, Boston.

The report of the committee on the Mission Indians was read by Mr. J. W. Davis, as follows:

REPORT OF THE COMMITTEE ON LEGAL ASSISTANCE TO THE MISSION INDIANS  
1891.

The presence of many new members in this conference makes desirable the statement that a committee has been continued for several years for the furnishing of legal assistance to the Mission Indians.

The first presentation of their interests was to the conference of 1885 by Prof. Painter, after his first visit to them, and a concurrence of influences from Mrs. Helen Hunt Jackson upon the conference of the following year led to the immediate appointment of the committee and the raising of \$5,000 in the conference for its work.

To Mr. Painter and a member of this committee with his wife, all previously acquainted with Mrs. Jackson, she extended a most enthusiastic welcome to her last sick room in San Francisco, when it was to be illumined by her presence only a few weeks longer. The radiance of her face while she talked of "her" Indians, and revealed her longings for a wider, more complete work for them, gave an impression, not so much of intensity of enthusiasm that was consuming her fading strength and would soon be lost as of a glorious fulness that only

needed channels to reach others, to thoroughly enkindle them, and perpetuate itself, till her great purpose should be accomplished.

A visit by us to the Indians to establish personal acquaintance and confidence, so as to continue more effectually her work, involved a return from the extreme north of California, after fulfilling other plans there, and therefore a journey of 1,000 miles and a drive through the hills in the extreme heat of midsummer, and the arguments against it were generously urged by Mrs. Jackson. But to change that wistful, longing look, and that flush of hope that her work might be adopted by others into assurance to her and give restfulness to that closing life was sufficient reason for undertaking it, and soon Mr. Painter and ourselves were testing the reality of the reasons that had been urged against the journey.

A temperature of 106° in the shade proved too much for the full prosecution of the plan, but heralded by a letter from the "Queen," as Mrs. Jackson was named by the Indians, we were warmly greeted by a considerable company gathered at Pala from scattered homes among the hills from a range of many miles.

Report of the little that had been accomplished and the more that would be attempted was borne to Mrs. Jackson and then to you, with the message she sent by Prof. Painter to President Cleveland, and at the same time Mrs. Hiles came with her report of individual work already begun.

In connection with the legal work then initiated personal contact with these people has been cultivated in each of the succeeding years by Mr. Painter, acting in behalf of both the Indian Rights Association and this committee, and by the continuous services of Mr. Frank D. Lewis under your committee, during which he was everywhere known among the Indians as the Abogado (the lawyer) who worked for them without pay, and thus acquired their unlimited confidence and regard. (For instance, whenever he appeared at Warner's ranch he could have the free use of any horse in the village for the prosecution of his work.)

In all this the work has taken in the line pointed out by Hon. Austin Abbott in one of the earlier conferences, the line in which sympathy with a race, so often conceived as sentimentalism, wisely takes the practical and more unmistakable form of uniting help to individuals with the establishment of principles and other broad work for the race. And since the special Mission Indian bill was secured and the Administration blessed the Indians and honored itself in the choice of Messrs. Smiley, Painter, and Moore as commissioners, the same earnest care of individual interests has been given in the journeys and labor of the commission of which we have heard from Mr. Smiley, and which have been continued by Mr. Painter through all the heat of midsummer. The amount of labor bestowed and the fruit from it of settled, peaceful homes in prospect, where there has been so much of wrong and unrest, are easily underrated.

The work of your committee for supply of legal assistance was intended to be supplemental to the limited legal help that could at first be secured from the Government, and during the past year, with such a Government commission at work in the field and Mr. Lewis in the office of special United States attorney caring for the work in the courts, the attitude of your committee has been one of simple waiting for the developments from this enlarged Government effort.

The question naturally arises whether there is any further scope for action by your committee and need of the remaining funds, almost untouched for the year, and therefore accumulating, as follows:

Balance from last year.....	\$1,075.45
Interest on funds for the year.....	63.50
	<hr/>
Less paid for telegrams on a case of protection of water supply for a village.....	1,138.95
	3.45
	<hr/>
Balance on hand.....	1,135.50

The advice of Mr. Smiley confirms the judgment of your committee that this balance had best be held by the conference in reserve for certain contingent needs directly in the line of the original purpose for which it was raised.

The interesting statements of Mr. Smiley and the limits of your time make the presentation of many facts received from Mr. Lewis now undesirable, but one will interest you.

There is an impression that the acreage cultivated by these Indians this year has decreased rather than increased. Mr. Lewis attributes it to the unusual demand for day labor at Redlands, Riverside, and San Jacinto, and by the water



companies; and, even with less acreage, the season has been so favorable and crops so good that there will probably be no shortage in results.

In behalf of the committee.

PHILIP C. GARRETT.  
MOSES PIERCE.  
J. W. DAVIS.

The same committee on Mission Indians was, by vote, continued for another year; namely, Philip C. Garrett, Moses Pierce, Joshua W. Davis.

A letter from Rev. E. E. Hale, D. D., expressing regret at his inability to attend the conference, was read.

On motion, the following resolution was adopted:

Whereas it has been announced that an Indian congress is to be held in connection with the World's Columbian Exposition of 1892, in which the problems of Indian civilization are to be discussed, and where Indians, representing different tribes, are expected to appear and illustrate what American Christianity and civilization have done and can do for the Indian, demonstrating the capabilities of the Indian race, and thus enforcing the consequent duty to afford the Indians the same opportunities that are offered other races under our Government; and whereas an exhibition of this nature, in which thought, moral truth, and the higher aims and acquirements of humanity shall be illustrated, would be of more interest and importance than any material exhibit can possibly be, and would tend to further the cause of Indian civilization,

*Resolved*, That this conference commends the purpose of the proposed Indian Congress, and invites the coöperation of the friends of the Indian in making it a success.

The following resolution, offered by Gen. C. H. H. Howard, was passed:

*Resolved*, That it is the sense of this conference that as rapidly as possible the issue of rations to Indians should cease; that where a treaty exists the amount of food issued be, as soon as practicable, reduced to the minimum, and that where consent of the Indians can be obtained, the rations be commuted to other articles of use needed in civilized occupations.

The platform prepared by the committee appointed for that purpose was then read and discussed. Each section was voted upon separately, and the platform was then adopted as a whole, as follows:

#### PLATFORM OF THE NINTH ANNUAL CONFERENCE OF THE FRIENDS OF THE INDIANS.

In no year since the general severalty bill was enacted have we had occasion to record so important an advance in the administration of Indian affairs. The year is signalized by the fact that the President of the United States has extended the provisions of the civil-service act to over 600 employés of the Indian service—superintendents of schools, teachers, matrons, and physicians—whose appointment and permanency of service will no longer be affected by political influences.

We also heartily thank Congress for the enactment of important laws. By one of these laws provision is made for the compulsory education of Indian children. By two laws the wrongs to the Mission and Round Valley Indians, against which this conference has long protested, have been corrected, and their provisions are now being carried out, so that we may soon expect to see these Indians holding firm titles to their own individual lands. Congress has also made increased appropriations for the education of Indians.

Under the direction and with the sympathy of the President and Secretary of the Interior, the Indian service has had the rare fortune of being conducted by a Commissioner of Indian Affairs whose energetic, courageous, and skillful administration has our heartiest approval.

What has been gained the past year encourages us to renewed effort for further advance. We heartily thank the President and Secretary of the Interior for the partial extension of the civil service to the Indian service; and we ask them to complete their work by putting under the provisions of the same act, so far as possible, all other appointees, including farmers and carpenters, etc., if found practicable, amounting to as many more. And, if it is not thought possible to apply the letter of the civil-service act to the appointment of agents, we would most earnestly ask that the spirit at least of that law be applied in this case also, as it is especially important that their selection be for merit and competency only, and that their tenure of office be not limited by political considerations.

With the same purpose we would call attention to the importance of maintain

ing from one quadrennium to another a consistently wise line of Indian administration. The duties of a Commissioner of Indian Affairs are no more political than those of any agent or teacher. We therefore urge that the responsibility for results in the conduct of Indian affairs be left with him, including a return to the former custom of devolving upon him the selection of agents as well as other employes.

The amount of \$2,216,000 appropriated by Congress last year for the education of the Indian was 20 per cent larger than the amount appropriated in any previous year, but it yet leaves a third of the Indian youth unprovided with schools. We still ask for rapidly increasing appropriations until the Indian school system shall be perfected, and provision made for the education of all Indian youth. We warmly approve the extension of the rational public-school system, so administered as not to restrain the freedom of religious schools supported for the benefit of the Indians.

We look with satisfaction upon the allotments of lands in severalty, but with concern upon the rapidity with which they are being made. In order that public sentiment may not be impeded, that schools may be provided, and that justice may be done adjacent white settlers, we ask Congress to pass a law providing that the Government shall pay all equitable local taxation, or its equivalent, assessed on allotted lands, so long as these allotments remain inalienable, either from proceeds of surplus lands or from the public Treasury.

The legal status of an Indian who holds an allotment in a reservation not yet fully allotted should be speedily decided. Legislation by Congress should provide for easy access to duly established courts of law, and for competent legal advice and service for Indians, during the transition period which must precede their intelligent entrance upon the full duties of independent citizenship. We do not favor the establishment of an elaborate system of special courts for Indians; but we affirm unhesitatingly that legislation to secure immediate and easy access to regularly established courts for legal protection and remedies is greatly needed, and should be by law provided.

The policy of getting the Indians into civilization by keeping them out of civilization has never succeeded, and never will. We therefore commend the policy of mingling the Indians with the whites, by seeking employment for them in Christian families and on farms, by placing them in the public schools in the States, and by encouraging their settlement together.

We regret that we have occasion again to note that the lands of the New York Indian tribes have not yet been allotted, and the tribal system thus abolished. We hope that the State of New York will follow the United States in securing to the Indians within its limits the individual ownership of their lands under some just legislation; and, if for any reason it may be impracticable to at once do this, we urge that the Legislature shall without delay extend the operation of the civil and criminal laws of the State to residents of such reservations, except so far as such laws relate to the ownership of lands.

The public exhibition of Indians in their savage costumes and customs is demoralizing and humiliating, and we ask that no permission be hereafter given to take Indians from the reservations for this purpose.

We protest most earnestly against the removal of the Southern Utes from Colorado, as against their best interests, as involving their pauperization and needless expense to the Government, and as, in our opinion, dictated solely by a desire on the part of the white man to obtain the valuable lands now occupied by these Indians.

Believing that in education lies the chief hope for the future of the Indian people, the conference rejoices in the increased facilities afforded by Government schools, trusts that regulations enforcing the compulsory education law will be so wisely carried out as to allow to Indian parents all reasonable freedom in choice of a school for their children, while still preventing undue solicitation of pupils by rival schools, and expresses its conviction that, as the work of Indian education began with Christian missionary efforts, and has had its strength in mission effort, the Christians of America are called upon to-day more strongly than ever before, by the hearty and generous support of missions to the Indians, to make manifest the supreme constraining force in civilization, that love of Christ, in accomplishing the work that remains to be done for these our fellow-countrymen of Indian descent.

Rev. T. A. NELSON, D. D., of Brooklyn, N. Y., said that his denomination had taken steps to assume the whole support and management of its religious schools as soon as practicable.

Mr. O. E. Boyd said that there had been no any discouraging things in connec-



tion with the mission work among the Indians. But what shall we do? he asked. Shall we stop? No. Shall we go on? Yes. Presbyterians believe in the perseverance of the saints. All we ask of the Government and of the friends of the Indian is simply fair play in the transaction of work, nothing more; or fair play and an endeavor to help us as best they can. Give us that, and we will do our part. We are going to give up Government aid as soon as we can. We are going to fight it out on this line until every Indian shall be not only an Indian but a Christian citizen; and let all the Presbyterians and Christians say, Amen.

Rev. PHILIP S. MOXOM. I come before you with a good deal of diffidence, for this is my first visit to a Mohonk conference; but I am very thankful that the opportunity was given me to come. I have been an eager listener and a hard student here. Let me, in the brief time which I may take, turn your thought with mine to a certain aspect which is, after all, the chief aspect of this movement. This conference seizes my imagination, the work you are doing seizes my imagination, and my mind has begun instinctively to see the relations of it to the whole great enterprise of the establishment of the kingdom of God. For hundreds of years the church was engaged with the definition of the metaphysical personality of Christ. Within the last hundred years or a little more, and certainly within the last twenty-five years, the church, as never before in its history, has reached after a true interpretation of the essential Christ, and has been moving into sympathy with him. The whole work of the church manifests that endeavor as never before. It has moved into sympathy with the purpose of Jesus Christ; and, as it has done this, it has become alive. No one can study the religious life of our time without being impressed with this. Constantine, says the old legend, saw a standard in the heavens bearing the figure of a cross and the words, *Ev roúro vika*—"By this conquer." Whether he really saw it or not, the vision expresses the truth. It is not by the cross as a thing, not as a mere religious emblem, but by that spirit of self-sacrifice which the cross truly interpreted represents, and which was embodied in Jesus Christ as in no one else in the history of the world, that we accomplish every reform affecting the moral life of man.

One day last summer I stood in High Holborn, in London. The street was crowded with all sorts of vehicles, so that one could cross only at the peril of life or limb. As I was crossing on that day last summer there came a sudden hush, and everything stopped. I looked up to see the cause of this remarkable pause in the hurry and roar of that street. And there, on either hand I saw brawny policemen grasping the horses' heads and holding them back. Everything stopped dead still. That mighty current of life seemed to have felt a power like that which divided the Red Sea. I wondered, and looked about; and at my side was a little carriage on four wheels, and in this carriage lay a young girl, perhaps 15 years old; but so pallid and frail, and a woman was pushing the carriage across the street, and all the business of that street had stopped for that weak, helpless child! A happy smile played upon her pale face as she passed me, and I had a vision. It seemed as if I saw Him of Nazareth standing there with outstretched arms shielding one of his little ones.

Wherever there are want and ignorance and weakness, there we find the Master. Jesus Christ has identified Himself with the helpless and the poor. We are beginning to feel the pulse of His heart and to catch the wisdom of His insight. And just in proportion as we do that, whatever the detail of our methods, we shall be successful in our work; and only as we do get into sympathy with the heart of Jesus Christ will our work be successful and permanent.

So I say that all the enginery of legislation and the machinery of law are valuable. I believe in the worth of these, and I believe in getting the best we can; but underneath all this we must, more and more, put the spirit of Him whom we delight to honor as our Lord into this work on behalf of the Indians. In proportion as we do this shall we draw them to ourselves and to Him, and we shall lift them into the capacity of citizenship, not only in the Republic of the United States, but also in the kingdom of Almighty God.

Rev. J. M. HARK, Pennsylvania. I am glad for all that has been done in the line of legislation in the shaping of public opinion and in the means being used in this work. But the mighty thing, after all, is personal, individual, devoted work for our red brothers and sisters. All that we desire or pray for can be done. I was present at Carlisle at the graduation of an Oneida girl. I heard her make one of the most remarkable addresses I ever heard from any girl. She is now at home, teaching in a reservation school. She has just sent twelve of her scholars to Carlisle, and has twenty-five more in her school. She writes that she wants the prayers of her Indian associates at Carlisle and at Lancaster that she may be

a better woman, that she may more abundantly show forth the love of the Master to the young hearts entrusted to her care. She is full of Christian devotion.

Mr. Hark closed by narrating incidents about several other Indians who had become Christian missionaries and teachers, thoroughly devoted, judicious, filled with enthusiasm and with good practical common sense, which are as necessary in missionary work as anywhere else.

Gen. O. O. HOWARD. The white people are around the Indian reservations, waiting for them to be opened. Selfishness, greed, and liquor are brought in upon them. I have visited every State and Territory except one, and also Alaska, and I can say this: An Indian does not accept the civilization about which we talk until he is converted. I asked Capt. Pratt if they had yet become Christians, and he speaks of members of the church. But I asked, do not they take a Christian's view of things? And with few exceptions he says they do. We do not want to put our whole stress upon secular schools. I am in favor of common schools as much as anybody; but I have a great deal of solicitude about excluding the Scriptures from the schools—the last book that ought to be excluded from any place. You do not exclude Virgil. Would you repress this advance by the Government in compelling Indians to go to school? No; the more teaching, the better; but, as the Government multiplies its work, Christian brethren multiply your work. The help from the Government may have been a little paralyzing. I rejoice as the Presbyterians come forth and say they will give up the Government money; and I hope, when good Presbyterians die, that they will leave their money for the pushing on of this work.

When I was in the Freedmen's Bureau, we used to put a dollar of the Government money with a dollar of missionary money, and help the American Missionary Association and others to do a good work. The old people should not be neglected and forgotten. I saw an old man in Arizona, named Santo, a man with hardly any clothing on, connected with the chief family of the tribe. "Santo," I said, "I have a Father up yonder, and you have; and your Father and mine are the same being. We must be brothers." Tears ran down the old man's cheeks as he gave me his hand. The tribe had never sent a delegation to Washington, and he was the first man to say he would go. His heart was changed. From that time on until he died he was earnestly in favor of our civilization and did everything he could for it. It is the change of a man's heart that we want, and I do not know anything that will do that but Christian influences. Sustain contract schools as heartily as you can, and, when Government aid is withdrawn, have the contributions enlarged and seek a greater work every day until the whole field is covered.

The Chair appointed the following persons as a special committee on legislation, in accordance with a resolution offered by Mr. Garrett: Mr. P. C. Garrett, of Philadelphia; Judge William Strong, of Washington; F. J. Stimson, of Boston; and Austin Abbott and Darwin R. James, both of New York.

The following resolution was offered by Rev. J. G. Van Slyke, D. D., of Kingston, N. Y.:

*Resolved*, That the members of the ninth conference, gathered at the Lake Mohonk Mountain House to consider the interests of the American Indian, give emphatic expression in this hour of adjournment to their appreciation of the generous and beautiful hospitality of their entertainers, Mr. and Mrs. Albert K. Smiley, who have contributed in almost every conceivable way to the pleasure and profit of their guests. In this expression we desire to include our sense of the value of the counsels and influences which have so materially promoted the welfare of the Indian, and which have proceeded out of this parliament of philanthropy, due to their creative and molding hands.

Dr. VAN SLYKE. In offering this resolution, I feel disposed to compare this conference, on this mountain height, to some of those glittering peaks of the Sierras which materialize the vast loads of snow. The moisture of the Pacific breathes against those heights, and out of them proceed the streams that irrigate the vast plains of California. So some of the finest intelligence and moral spirit and philanthropic zeal of this country, under the magic wand of Mr. and Mrs. Smiley, like trade winds, seem to have converged upon this spot, and deposited themselves in counsels and influences and plans which shall go forth to irrigate the barrenness and sterility which have hitherto characterized the condition of the Indians in this country.

Our immediate problem is to put the Indian into some homogeneity with ourselves, and it is an imperative problem. Our population is sweeping on and obliterating reservation lines. The Indian can no longer be maintained in isolation, and it is not desirable that he should be. He must become part of Ameri-



can life, and be directed by the forces of American and Christian civilization, and become part of it, so that he shall cease to be a foreign ingredient. As such he will be crushed and overborne; but make him an actual participant in our political, social, and moral life, and, like the Germans and Scandinavians, he will become a genuine element in our civil life. We must forget that the Indian is an Indian, and regard him as having all the potentialities of a man. The members of this Mohonk Conference are the schoolmasters of the nation.

Rev. Francis Tiffany, of Cambridge, Mass., seconded the resolution in a happy speech.

Mr. SMILEY. I thank you for the kind expressions which have been made. I am rejoiced that so many have come and have made this conference such a success. I always think the last is the best. We have had reports from the field from devoted men engaged in the work, discussions have been sharp and instructive, and the conclusions sound and measurably unanimous; and I feel that much good has been done.

The man is here at whose house this conference was organized. When I was at Santee, Dr. Strieby, Mr. Riggs, Dr. Ward, Bishop Hare, Mr. Williamson, Gen. Whittlesey, myself, and others took about three days to discuss the Indian question in reference to the Sioux. It was so profitable that I said, I invite you to spend a week with me; and I will get together a company of men to talk the whole thing over with you, and Mr. Riggs is the one who is really responsible for this conference. When we had the first conference, I saw that we needed a second, and now this is the ninth, and we need another. I wish you a pleasant return home, and a return here at our next conference.

The resolution of thanks was adopted by a standing vote.

A resolution of thanks was voted to President Gates for his courtesy and service, the doxology was sung, and the conference adjourned.

#### LIST OF MEMBERS.

- Avery, Miss Myra, 137 Academy street, Poughkeepsie, N. Y.  
 Bailey, Mrs. Hannah J., superintendent World and National Woman's Christian Temperance Union, Department of Peace and Arbitration, Winthrop Center, Me.  
 Banks, Rev. Louis Albert, pastor St. John's Methodist Episcopal Church, 88 G street, South Boston, Mass.  
 Barrows, Mrs. Isabel C., The Christian Register, 141 Franklin street, Boston, Mass.  
 Barstow, Hon. A. C., Board United States Indian Commissioners, Providence, R. I.  
 Barstow, Mrs. A. C., Providence, R. I.  
 Bergen, Mr. Tunis G., 127 Pierrepont street, Brooklyn, N. Y.  
 Bergen, Mrs. Tunis G., 127 Pierrepont street, Brooklyn, N. Y.  
 Blight, Rev. Robert, chaplain Indian Department, Lincoln Institution, 324 South Eleventh street, Philadelphia, Pa.  
 Boardman, Rev. Dr. George Dana, pastor First Baptist Church, 3827 Walnut street, Philadelphia, Pa.  
 Boardman, Mrs. George Dana, 3827 Walnut street, Philadelphia, Pa.  
 Bolles, Mr. E. L., Union League Club, New York, N. Y.  
 Booth, Mr. Frederick A., 39 West Tenth street, New York, N. Y.  
 Booth, Mrs. Frederick A., 39 West Tenth street, New York, N. Y.  
 Boyd, O. E., recording secretary Board of Home Missions of the Presbyterian Church in the United States of America, 53 Fifth avenue, New York, N. Y.  
 Braislín, Rev. Dr. Edward, pastor Washington Avenue Baptist Church, 306 St. James street, Brooklyn, N. Y.  
 Bridgman, Rev. H. A., managing editor the Congregationalist, 1 Somerset street, Boston, Mass.  
 Bruce, Rev. James M., editor the Examiner, 38 Park Row, New York, N. Y., and Yonkers, N. Y.  
 Bullard, Mrs. Stephen H., president Massachusetts Indian Association, 149 Beacon street, Boston, Mass.  
 Burgess, Miss M., Indian industrial school, Carlisle, Pa.  
 Callahan, Prof. Henry White, principal Kingston Academy, Kingston, N. Y.  
 Capen, Dr. Frank S., principal State Normal School, New Paltz, N. Y.  
 Capen, Mrs. Frank S., New Paltz, N. Y.  
 Chickering, Prof. J. W., National Deaf-Mute College, Kendall Green, Washington, D. C.

- Chickering, Mrs. J. W., Kendall Green, Washington, D. C.  
 Christensen, Gen. C. W., president Brooklyn Trust Company, Brooklyn, N. Y.  
 Christensen, Mrs. C. T., Brooklyn, N. Y.  
 Cleaveland, Miss Abby E., first vice-president, Poughkeepsie Indian Association, Hudson River State Hospital, Poughkeepsie, N. Y.  
 Cook, Miss Emily S., Indian Bureau, Washington, D. C.  
 Coppock, Mr. Benjamin S., superintendent Chilocco industrial school, Chilocco, Ind. T., Arkansas City, Kans.  
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 Davis, Dr. Robert T., Fall River, Mass.  
 Dawes, Miss Anna L., Pittsfield, Mass.  
 Dawes, Hon. H. L., United States Senate, Pittsfield, Mass.  
 Dawes, Mrs. H. L., Pittsfield, Mass.  
 Denison, Mrs. C. H., Williamstown, Mass.  
 Draper, Hon. A. S., superintendent public instruction of State of New York, Albany, N. Y.  
 Draper, Mrs. A. S., Albany, N. Y.  
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 Dunbar, Mrs. John B., Bloomfield, N. J.  
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 Galpin, Mr. S. A., secretary of the New Haven Indian Rights Association, New Haven, Conn.  
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 Hall, Rev. Dr. Hector, pastor Second Presbyterian Church, Troy, N. Y.

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 Howard, Rev. Dr. George A., Catskill, N. Y.  
 Howard, Mrs. George A., Catskill, N. Y.  
 Howard, Gen. O. O., major-general United States Army, Governors Island, N. Y.  
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 Meserve, Mrs. Charles F., Lawrence, Kans.  
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 Pease, Mrs. Theodore C., Malden, Mass.  
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 Peloubet, Mrs. F. N., Auburndale, Mass.  
 Pierce, Mr. Moses, trustee Hampton Normal and Agricultural Institute, Norwich, Conn.  
 Pierce, Mrs. Moses, Norwich, Conn.  
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 Pratt, Mrs. R. H., Carlisle, Pa.  
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 Shelton, Mrs. Charles W., Birmingham, Conn.  
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 Smiley, Mrs. Albert K., Mohonk Lake, N. Y.  
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## 122 REPORT OF THE BOARD OF INDIAN COMMISSIONERS.

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 Taber, Mrs. Augustus, Westchester, N. Y.  
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 Wotherspoon, Mrs. W. W., Mount Vernon Barracks, Ala.  
 Wortman, Rev. Denis, pastor Reformed Church, Saugerties, N. Y.  
 Wortman, Mrs. Denis, Saugerties, N. Y.

**JOURNAL OF THE TWENTY-FIRST ANNUAL CONFERENCE OF  
THE UNITED STATES BOARD OF INDIAN COMMISSIONERS  
WITH REPRESENTATIVES OF MISSIONARY BOARDS AND IN-  
DIAN RIGHTS' ASSOCIATION.**

WASHINGTON, January 7, 1892.

The annual conference of the Board of Indian Commissioners, with secretaries of religious societies in charge of missionary and school work among the Indians, of Indian Rights' Association, and others, convened at 10 a. m. in the parlor of the Riggs House.

Prayer was offered by Rev. F. F. Ellinwood, D. D. President Gates, in calling the meeting to order, said:

We regret the absence of Gen. Whittlesey, whose presence has not only provided for the smooth flow of business, but has been a benediction among us. He is recovering from a severe illness, and is not able to be here. In his absence we shall elect a temporary secretary.

On motion of Mr. Philip C. Garrett, Dr. Sheldon Jackson was elected secretary *pro tempore*.

President GATES. We welcome to this conference, which has come to be annual, the secretaries of religious societies and workers in the field. A year ago we met under profound gloom. The disturbances in Dakota were at their height. You will remember how grave and serious were the questions that faced us. I think the whole history of that disturbance in Dakota is most encouraging. As we review the events of the year it becomes manifest that education and Christianization held the main part of the tribe from being drawn into an attitude hostile to the Government at the time of the excitement. That ought to lead us to feel, that when we gather to consider questions of educational policy and of Christian mission work, we are concerning ourselves with the vital principles that are to civilize the Indian. We are in the realms of principles, a realm which is always serene, where sunshine is constant.

When a body of men and women, no matter how small, resolve to see that righteousness is done, that it is worked into our institutions and laws, when we meet and resolve to secure the rights of our fellow men and to help the helpless, defeat is impossible. We may continue to be for a longer or shorter time in the minority, so far as special details are concerned; but our ultimate triumph is assured from the beginning. In that spirit we meet.

Within the last year Mr. Darwin R. James, whom we came to know and honor as a member of Congress, and who, as a member of the House, used to meet with us in these conferences and showed a deep interest in all right measures for the Indians, has been appointed a member of the Board of Indian Commissioners, and we are glad to welcome him here this morning. The President has also appointed to our Board another gentleman, who has long been devoted to this cause, Mr. Elbert B. Munroe, chairman of the board of trustees of Hampton Institute. He meets with us this morning for the first time. It is a good omen that at this time, when Gen. Armstrong is absent, and his illness throws a shadow over the Indian work, the president of his board of trustees takes his place among us in this work. We recall Gen. Armstrong's words to us at New York, some years since, when it had been apparently demonstrated that certain greatly needed reforms could not be secured, that it was impossible to have civil-service regulations extended to the Indian service, Gen. Armstrong sprang to his feet and said, "Of course it is impossible to do this, but what are Christians here on earth for but to do what is impossible?" It seems to me that Providence may have extended Gen. Armstrong's lease of life to demonstrate that to us. It is a matter of rejoicing that he is as well as he is. A dispatch reaches us this morning, through Mr. Munroe, saying that Gen. Armstrong has reached his home in safety. He can not work for a long time to come; let us hope that he will never be allowed to work again as hard as he has done for these last years.

Not only have we occasion for gratitude that the disturbance in Dakota passed away with no more serious results, but we meet for the first time with civil-service regulations extended over the Indian service, to go into effect the 1st of

March. The employes who come under these provisions are the superintendents of schools, assistant superintendents, matrons, teachers, and physicians, covering about seven hundred employes out of three thousand. This is an important reform. This means that if the Administration changes, if the complexion of political majorities changes, there will not be a total overthrow of all that has been accomplished. We need to ask to have civil-service regulations extended so as to cover the appointments of the Indian agents. That is regarded too much as a matter of Senatorial prerogative. While appointment is by the President, confirmation is by the Senate. We have to face the spoils system which has entrenched itself behind so-called "home rule," which means that Senators are virtually to have the appointment of Indian agents in the State they represent. There is no safety to our work until we reach a degree of certainty of tenure for good agents which we have not yet reached. Under one Administration which was favorable to the Indians, under a President who earnestly wished to do the best thing possible for the Indians, the pressure of partisans was so effective that there were changes of fifty-three out of fifty-eight agents within four years, and this while the head of the nation had at heart the best interests of the Indian service. You see how difficult it is to secure reform under such conditions. Let us, grateful for the reforms we have secured, ask for still more. Let us ask particularly and strenuously that the appointment of agents may be made more carefully, and that there be less chance of the removal of good agents.

I remember that Capt. Pratt used to tell his Indian boys if they wanted to become citizens of the United States there was only one way to do it. There is no one who can tell us what an Indian is. His civil and political status is not fixed. While anyone else in the world might become a citizen of the United States at that time, those who had in their veins the blood of the Indian, in the truest sense "Americans," could not possibly become citizens. Capt. Pratt, after taking a party of his Indian boys down the harbor at New York, where they could see an emigrant ship coming in, perhaps bringing in 1,600 immigrants who could become American citizens, advised his Indian boys, if they wished to become citizens of the United States, to steal out in the night, and charter a rowboat, and, rowing down the bay, to get aboard the incoming emigrant vessel. To-day we have 16,000 native-born Indian citizens of the United States, and 4,000 more who have made application, who will soon be citizens. This fact indicates hopeful progress along that line.

The vast domain of land occupied by the Indians must be cut up. If we remember that 104,000,000 of acres of land (a territory two-thirds as large as that of France or Spain) are held by the Indians in nominal occupancy, we shall see that before titles to that land should be confirmed to the Indians forever to be held by them to rove over while the game they used to hunt has disappeared, we need to consider what is true tenure of land—what gives a title to land. Let no one understand me as opposed to giving compensation for unused land which we take by agreement from the Indians. They can not hold all this land perpetually outside the sphere of civilization. Twenty-one million acres out of the 125,000,000, with the assent of the Indians, have been put back into the public domain and opened to settlers within the last three years. But we must go further in considering the rights of the Indians. The question has come up, whether in the future the money to be received by Indians from the sale of their unused land shall be divided among the Indians per capita. It seems to me that it would be better to build up a fund that may be used in place of taxes to bring courts and schools and roads within the reach of the Indians during the period while their land is held by a protected title and remains untaxed. I have no doubt this question will receive full attention from the friends of the Indians.

Let us pass to the subject of Christian education. In 1819 (as the Commissioner has reminded us in his able, scholarly, and statesmanlike report) the Government made its first appropriation of \$10,000 for education, industrial and Christian education. The appropriation for this purpose was not materially increased until Commissioner Price came in. He found it \$75,000. In 1881 he left it nearly a million dollars. Commissioner Morgan has steadily pushed forward that good work. We rejoice that we have at the head of this work a Commissioner who emphasizes the importance of education. He clearly declares the line of action which he believes the Christian people of this country should take. There is a strong demand for Christian and missionary effort in order to bring the Indians under the sway of civilization in the highest and best sense.

I will now call upon the different representatives of the religious bodies which support missions and schools among the Indians to report for their respective



associations. And first we shall hear from Dr. F. P. Woodbury, of the American Missionary Association.

Dr. WOODBURY. We have gone forward steadily through the past year. I had the privilege of spending a month in Dakota in inspecting our work there. I went first to Berthold, where we have carried on work for seventeen years. I was impressed there with one fact which attended me throughout the journey, and that is the momentum of influence that a man of probity can have with these people when it is extended year after year. Mr. Hall, who went from the Broadway Tabernacle seventeen years ago, has worked steadily in Dakota all these seventeen years. I found his word and presence went a great ways. The Indians had confidence in him. They came to him for consultation. The Indians are ready to give this confidence when it is deserved. I remember one instance that was related to me. They had claims for the taking of their ponies on one occasion, but they had only a rude way to estimate the number taken. Each one put in as many kernels of corn as he had ponies. Then they took a long journey to find a man in whom they had perfect confidence to count them up. At last they came to one, and they said, "Thomas, we know you and we know you will count true; we know you will not lie. Take this bag of corn and count it, and whatever you say it is, *it is*, and we will present that number to the Government." And he counted it up and made up their claim, and they were abundantly satisfied.

At Berthold I found an industrial work going on and a willingness to work among the Indians. I went to Standing Rock Agency and I am persuaded that the difficulties which arose there have not only been settled but they have resulted in openings not found before. The relatives of those who engaged in the hostilities are now in school under the immediate influence of Christian education. There as elsewhere I found an obstacle in the system of distributing rations, where the people had to leave their homes once or twice a month and take a journey of two or three days to get these rations. The establishment of sub-agencies to prevent this will be a great benefit. It will prevent the Indians coming together in great crowds. I went down to Santee, where our main educational work and industries are carried on; blacksmithing, carpentering, painting, printing, and everything was going on well. I also visited the Rosebud Agency and some of the schools in Nebraska.

There is present one of our teachers from Alaska, who can tell us of the work there.

President GATES. Last year Dr. Jackson told of two young men who were left as teachers just outside the arctic circle, 46 miles from Asia, where they were to face savage surroundings, with no chance of communication with white men, for six months. One of them is here and I am sure we shall all be glad to hear from Mr. Thornton.

Mr. H. R. THORNTON. I was in Alaska, at Cape Prince of Wales, for about fifteen months. I have returned here for the winter and expect to go back to Alaska in the spring. My colleague, Mr. W. T. Lopp, and I were thrown into very intimate daily contact with the people in the schoolroom, in the Sunday school, in their houses, where we visited them socially, to doctor them, and for business purposes, and in hunting with them, which we did not only for the sake of exercise, but because we knew that it would give us great influence with them. They live by hunting and fishing entirely, and of course their test of a man's manhood is his ability to acquit himself tolerably well in that direction. I mention the time and circumstances because I want you to feel that I know what I am talking about.

I want to speak first of some important reforms that we think should be made. We found the natives very peaceable, intelligent, and I may say very virtuous, their moral code being essentially the same as ours. Their morality compares favorably with the morality of uneducated white men of this country. We succeeded beyond our fondest hopes in teaching them English and in making some slight beginning toward civilization and Christianization. We have no doubt that on account of the character of the people they can be civilized and Christianized within a much shorter time than many other heathen tribes, and we feel sure that they will amply repay all the time and labor and money that may be expended for their benefit.

The gravest danger that threatens the people is the liquor traffic. There is a stringent law against it on the statute books of the United States, but for some reason or other it has not been enforced strictly. The liquor, the whaler's trade, is the very vilest, cheapest, and most poisonous that is made. Under its influence the natives are more like maniacs than ordinary drunken men. Even a

man of strong nerve coming in contact with them has a feeling of shuddering repulsion, as if in coming in contact with a lunatic or idiot. I have seen drunken women crawling on all fours, uttering beastlike sounds, and drunken men mouth-ing and ranting and carrying on in a beastlike way. I think it is due to the quality of the liquor and that white men would be reduced to a similar beastly level if they drank the same stuff. This debauches the people morally and physically. Unless stopped it will effectually prevent their becoming civilized. If we can put an end to it we think that with a little help from the Government the people will be able to provide themselves with the appliances of civilized life. Their property consists of furs, walrus, ivory, and whalebone, and the more of these they have the more desperate their condition will become unless the traffic is stopped, because it will enable them to buy more liquor. We thought it was a part of our duty, and a great pleasure too, to take steps to help these people in temporal affairs as well as educationally and spiritually. We have plans under consideration, especially with regard to the whaling industry, to provide modern whaling apparatus, and we hope in future they will be able to get several whales in a season. The whalebone of one whale is worth from four to eight thousand dollars; a few whales, therefore, will enable them to provide themselves with household furniture, flour, cloth, tools, and all the appliances of civilized life they need so much.

The condition of things since we have been there, and we have reason to believe it has been so for several years, is this: The whaling ships get up there between the 1st and 15th of June. Last year the revenue cruiser arrived the 5th of July, the year before not much earlier. In other words, the whalers are there from two to four weeks before the cruiser and they get their trade with liquor in before the officers arrive. Most of it is traded on the Siberian coast, but our natives go over and get it at various points on that coast. I think it will be feasible to send the cruiser up earlier. If that could be done and the whaling ships could be searched before they get up to our section of the country it would be a good thing. I hope this plan will receive due consideration from the proper authorities. Possibly that can not be done. It may be necessary to secure the co-operation of Russia and the Sandwich Islands. According to the law, as I understand it, our revenue cruiser has no right to search even an American vessel in Russian waters; so she can trade as much liquor there as she wants to, and indirectly that comes, as I have said to our natives. Much of the liquor is taken on at the Sandwich Islands, and if anything can be done to prevent that, it should be done. I have been told that there is need of a more stringent watching of the whaling vessels in taking on cargoes at San Francisco. I have reason to suspect that liquor is sometimes smuggled aboard there.

It is impossible for me to give you any idea of the condition of abject poverty in which these people live, in underground houses, sitting on the floor, eating with their fingers. They get a little flour from the whalers, but for ten months they are without flour or other farinaceous food and they live almost entirely on fish or flesh. The parents come to us and tell us their children are crying for bread, either because their systems demand that kind of food or because, having got a taste of it, they want more. We carried up a little extra supply and we always furnished it under these circumstances.

We do not want the United States Government to support this people outright, as it has done in times past for some of the Indians in the United States. We do not want their manhood and self-respect destroyed. We feel sure that with a little help from the United States they will be able to get for themselves, through our help, the appliances of civilized life. It will be a great deal better to do that than to make paupers of them by supporting them outright.

There is a law against trading breach-loading rifles and fixed ammunition to Indians, and it is considered illegal to trade such arms and ammunition to the Eskimos. That should be repealed at once so far as they are concerned. We hunted with them very often, and we feel sure that the rifle is as necessary to the Eskimo as a plow to the farmer. As a matter of fact, the United States officers in that section recognize the unwisdom of the law and no attempt is made to enforce it. We took an accurate statement of the possessions of the people. There are between five and six hundred natives in our village, and they have 132 guns and among them 67 breach-loading rifles, so the law is practically disregarded. But the breaking of any law is always a bad thing and exercises a bad moral effect on the people. Besides, that law may be made an engine of unrighteous oppression. A Government officer might take up any man for trading rifles, although he knows that plenty of people do trade them. He may say, "I did not find these other people trading them and I did find this fellow."

I want to indorse as heartily as possible the movement that was made last year for introducing domesticated reindeer into Alaska. In winter the game is found on the floating ice-fields. When the wind blows on shore it is safe hunting, but if it blows off shore and the hunter is too far out to get back to the stationary ice in time, or does not notice the change in the wind, he is carried off and suffers a terrible lingering death from cold and starvation, or the ice is broken up by storms and he is drowned. The people gave us the names of sixteen men who have perished in this way within the last ten years. We ourselves came very near being carried off and four parties of natives were carried off last winter. In three cases they were seen in time and a canoe rescued them. In the fourth case they were too far up the coast and it was near nightfall. We offered the natives our canoe to go for them, but they said it was no use; they must be left to their fate; it was too dark. We prayed for their safe return, and providentially during the night the wind changed and blew the ice back and they escaped. An unusually long spell of weather when the winds blow off shore is very bad. Our natives were nearly reduced to starvation last winter on that account. They had to live by chewing little bits of walrus hide, which is about like chewing a rawhide whip. It may happen at any time that an unusually long spell of unfavorable weather may occur and some of the Eskimos will actually starve. So you see the absolute necessity for an auxiliary food supply such as would be furnished by the reindeer. Then, the skins are useful for clothes and bedding. The reindeer can be used for drawing sledges, too. In all these respects they are useful.

I have been told that some six or eight years ago, when walrus hides and ivory were rather higher priced than now, quite a number of vessels engaged in the business of killing walrus, and they killed them out so that the supply is very much diminished. Last year our natives secured only 109 during the whole season. They told me that they used to get from six to seven hundred. It may happen that any time the demand for walrus hide and ivory will be such as to induce American whalers to repeat that performance. In that case, if the destruction goes any farther, the people will necessarily starve, because the walrus is not only useful as food, but the skin is indispensable for their boats. The only timber they have is driftwood. With this they make a light framework which they cover with walrus hide. If the walrus are killed off they will not be able to have boats for whaling and sealing, and can not go about to different places for their living, as they now do in certain months. About nine-tenths of the people go away in summer to get fish enough to live on.

My own idea is that the time has come when the walrus and whales should be protected by the Government as it is proposed to protect the seal, not only for the benefit of the natives but for the benefit of future generations of whites. If the destruction of the whales goes on as it has been going on, the time is not far off when they will be virtually exterminated. It will be much wiser to take the matter in time by limiting the number of seals and whales and walrus to be killed, and allowing the species to be propagated for the benefit of posterity.

These, then, are the points that we wish to have considered: First, the whisky traffic should be suppressed; second, the law against rifles should be repealed; third, every good man should give his support to the introduction of domesticated reindeer into Alaska; fourth, American whalers should not be allowed to kill the walrus.

Mr. S. F. TAPPAN. Do the natives make whisky of molasses?

Mr. THORNTON. I think not last year; but we were informed that they had made whisky of molasses and flour, and that the whaling captains taught them that art. They have no native liquors of their own.

Gen. JOHN EATON. Has there been any judicial decision that the law about selling rifles to Indians applies to the Eskimos?

Mr. THORNTON. I have been informed that it is against the law.

Mr. J. J. Janney, of the Society of Friends, was introduced.

Mr. JANNEY. We have no formal report to make here. All the details of our work are in the report of the society, which will be given to your secretary. We feel greatly encouraged with the result of the experiment we have made in coöperation with the Commissioner with reference to the employment of field matrons to teach the Indian women the art of housekeeping. With one exception, that work is to be continued. We feel like invoking the influence of those who can exercise it over members of Congress to secure appropriations for doing more of this work the ensuing year.

On motion of Gen. Eaton, the chairman appointed a business committee of five, consisting of the following persons: Hon. Philip C. Garrett, Hon. Darwin R. James, Dr. F. F. Ellinwood, Mrs. A. S. Quinton, and Dr. J. R. Rankin.



At the request of Dr. Ellinwood, his name was dropped, and that of Dr. Sheldon Jackson was substituted. The committee was asked to meet immediately on the adjournment of the morning session.

Mr. O. E. Boyd, of the Presbyterian Home Missionary Society, was introduced.

Mr. BOYD. Our missionary board was the first to begin work in Alaska. Ten or twelve years ago Dr. Sheldon Jackson went there, taking with him Mrs. McFarland. She has been there ever since, but we have just received word from her that her health is so impaired that she must have a long vacation or resign. While our good friends the Congregationalists have the point the farthest west in Alaska, the Presbyterian board has the one the farthest north. We are as near the north pole as possible until Dr. Jackson harnesses up his reindeers and finds us another still further north. We will be ready for him when he comes. We receive good reports from our teacher at Point Barrow. There are from thirty to forty scholars there. They learn English readily. The main hindrance there, as in so many other places, is rum brought in by bad white men. The report of the moral degradation that it has produced could not be repeated in this presence. When at Mohonk I said that I wished a certain judge at Alaska might be removed, a man who had been guilty of immorality and debauchery. Thank the Lord he has been removed.

At Sitka we have our largest school in Alaska, about 175 pupils. We have also two hospitals fully equipped, one for boys and one for girls, under the care of a thoroughly educated physician, the son of a foreign missionary. Our other schools are at Juneau, where there are twenty or twenty-five pupils, at Hydah, where we have about the same, and at Fort Wrangel, where we are getting under way to establish another home for girls. At Chilkat we have a missionary who is calling for a home also, and it is probable that he will get one within a year. We have a building there which was abandoned because our missionaries were driven out by the greed of the white men. At Hoonah we have a day school and a home for girls. We have also appointed a native and his wife to open a school. At Fuchinoo we have taken up work, where it looks very promising.

In Washington we have no school but a missionary at Puyallup, who is at work among the tribes where there are a good many church members among the Indians. We need another missionary there.

Our next field is in Arizona. At Tucson we have an industrial school, one of the finest in all the service. The superintendent is a man of rare gifts. There are now in school 165 boys and girls of the most promising type. The moral surroundings are very different from what they are in Alaska. We have every help to bring them into Christianity as well as civilization. Among the Pimas we have a man of God who has been there ten years. He has a great influence for good over the people. He preaches weekly to from three to five hundred Indians.

In New Mexico we have a sad story. We have been forced out of Albuquerque and have given up our school there. We have in New Mexico only four Pueblo day schools. When we were asked to take these day schools we did so. We had hardly started before a request came from the Roman Catholics to start similar schools. They had the privilege of starting there given to them though there were eight or nine other places without any schools. They have tried to drive us out and we have done the best we could. There is a loss there that ought to be remedied. I wish Commissioner Morgan would find a plan. It is not right for two denominations to do the same work with the same pupils, fighting with each other, when by a judicious arrangement each might do good work for the Indians.

Commissioner MORGAN. I wish Mr. Boyd would send me an official statement making that request.

Mr. BOYD. I will do it with pleasure. Coming to Iowa we have the Sac and Fox Indians. We have no missionary there, only a woman. She teaches them not only to read and write, but is winning her way in a wonderful manner. We have a school building. Commissioner Morgan has opened a school, and we may have control of it perhaps by and by. Among the Omahas and Winnebagoes we have the same work as before. We have had to change some of the teachers; however, the schools are filling up, and we are ready to do more work. At Sisseton, in South Dakota, among the Sioux we have had one of our best schools—about 125 pupils. But we have had a hard time there for the reason that the Sisseton Sioux have been receiving from the Government some supplies of money or goods, or both, and the result is that the place which is usually entirely free from tepees and wickiyups has been literally covered with them, the Indians coming to get their supplies. As long as the money lasted the Indian interest in the school vanished, and for the first quarter we had hardly any pu-

pils. The same was true of the Government school; but the money is going and the school is filling up. We have an admirable superintendent. I wish the policy of giving money and supplies might cease. It is a hindrance to Christian and all other good work.

I have another story to tell you of the Chippewas. We have a school there under two daughters of Mr. Dougherty, as noble women as ever lived. I found them a year ago in the cold and bleak Round Lake region teaching in a log schoolhouse. All through that region they are spoken of as "the ladies." That school of twenty or thirty scholars has been broken up by the policy of the Government, good as that policy is. We paid the full expenses of these teachers and all the school expenses. A contract was made with the public school of the neighborhood and the scholars were sent there, all except those who went to Carlisle. I believe the policy is good, but that is the effect of it on Christian education in this case, at least. Ours was a Christian education without expense to the Government. Now a contract is made with the public officials. While I do not know the men personally, yet if they do not know more than the men I did see there I should hate to make a contract with them to put any child under their care.

Commissioner MORGAN. That was not intended. If you will continue the school as you have done we will not renew that contract.

Mr. BOYD. The school is given up. Now for the sequel. Those two girls, the teachers, were born among the Indians. Being Presbyterians they believe in the perseverance of the saints, and they came to us and asked us to send them to Minnesota where the rest of the Chippewas are. To-day one of those girls is way up on the borders of Canada, in the Rain Lake region. She got there by herself, by canoe and just as she could, and there she is alone in that cold, bleak, not to say "God-forsaken" region. She writes bravely, but wants to feel that she will not be turned out again. I can not speak too highly of the influence of such women. I do not know any man who would do such a thing as she has done. I have been amazed as I have seen such women on the frontiers among such privations as this sister is enduring and as the other sister is going to. I have been amazed at their self-sacrifice and bravery and devotion to Christ and to his cause and to the raising up of fallen humanity.

We have a little school among the Stockbridge Indians, about two hundred of whom are left in Wisconsin, a school of twenty or thirty. The Government pays a part of our missionary's salary; we pay him as missionary and the Government pays him as teacher. The tribe will soon be all gone.

Our largest work is in the Indian Territory. There we have the Cherokees, Seminoles, Creeks, Kiowas, and Choctaws. We have schools everywhere, at Talequah, Dwight, Nuyaka, Muskogee, Wewoka, Wheelock, Spencer, and elsewhere; besides these a number of churches and native ministers. It would take too long to tell the story. We have in the Indian Territory 92 ordained ministers, 111 churches, 4,743 church members; many Sunday schools, with 153 teachers and 2,460 scholars.

Mrs. M. E. Griffith, of the Methodist Episcopal Church, was invited to speak.

Mrs. GRIFFITH. I represent an organization of sixty thousand women who are taking up the work among the Indians. We have work among the Osages, and a boarding school for girls among the Pawnees and Poncas and Creeks. We have also work in Washington and in Arizona. We are also doing something among the Indians of California, and we hope to establish work among the Digger Indians in Bishop County. We have struggled with this work because until the present administration we have had no help from the Government. Since Commissioner Morgan and Superintendent Dorchester came in we have had all the aid we could ask for. We are glad to say that our work is going forward as never before. I am pleased to hear from the gentleman representing the Presbyterian board a remark to the effect that different denominations should not take up the work in the same pueblos. I have visited many of the denominational schools in the Indian Territory, and I have spent a great deal of time with the Presbyterians and am a friend to many of their missionaries, and I want to say that it has been my policy, ever since I visited those homes, to discourage our society from doing mission work in the same community where any other denomination had missions. In regard to the contract schools I hope the time will come, though we are receiving our first contract money, when no contract will be given to any denomination whatsoever. I hope that will be the future policy of the Government. We want to work in the truest Christian harmony with all workers among the Indians, for the cause of the Indians is heavy on our hearts.

President GATES. That is the way many of us look at the whole contract system. If we face our churches and religious organizations and say, "Give as you never gave before for missionary work among the Indians," and show that the growing sentiment of certain religious denominations is for supporting this work without contracts, I think we shall find ourselves doing stronger work than ever before. We have the assurance from the Commissioner that so far as he represents the policy of the Department, there is no change proposed that shall be unfavorable to the contract system as it now stands.

Dr. Ellinwood was asked to speak.

Dr. ELLINWOOD. I ought to speak apologetically, perhaps, for having worked for the Indians under our foreign board. Most of our work has been transferred to the Board of Home Missions, but in western New York we have a mission in which I feel a great interest, because my boyhood was spent not far from these tribes. We tried to transfer the Seneca mission to the Synod of New York or the presbytery of Buffalo, but they refused to take it and they urged upon the Board of Foreign Missions to continue it, feeling that it was better off in the hands of a board of foreign missions than it would be in any local organization. Whether it was from a feeling that always in the immediate vicinity of an Indian tribe there is more or less irritation in the public sentiment and that the interest in the Indian is in inverse ratio to the distance, I can not say. We have retained the missions. All the work is done in the English language, though that has been the line of cleavage between our foreign and home mission boards.

To recur to the work that Dr. Hubbell represents so vigorously and enthusiastically, there is an effort in New York to carry out the general ideas which prevail here, and with which I have entire sympathy so far as the great reservations are concerned, to secure a division of lands. But I fully share the feeling that where the amount of land is so small that it would give but about 15 or 16 acres per capita it is absolutely absurd to push the general idea. And I share very deeply in the spirit of resistance to the schemes which have been on foot in the Legislature at Albany to secure the transfer of city property or village property at Salamanca which is leased on long leases. If the plans were carried out the Indians would be brought to distress, and large numbers of them, if not all, would be thrown upon the hands of Erie and Cattaraugus Counties as paupers. At the present time our work, which is wholly in the line of evangelistic effort, having nothing to do with schools, is very prosperous—never was more so. We never received larger accessories to our churches. There was never better discipline or more self-help or more aspiration than now. I believe on the Tuscarora Reservation it is true there is a larger per cent of church members than in any white community in western New York, even embracing all the denominations. That fact was brought out by a report in the New York Herald three or four years ago.

We have also work among the Choctaws; but I pass at once to our work among the Nez Percés. And here I may say I have come to Washington largely to learn more about our work there from Miss Fletcher. She knows more about it than anyone else, because she has spent three years in allotting land in severalty there. She has been in thorough touch with those two grand missionaries, the Misses McBeth, who are the only missionaries we have there. I am glad Mr. Boyd redeemed his remark that in one place they had "only a woman" by his rapturous encomiums upon the Misses Dougherty, whom I know well, because I have been at Round Lake. I do not know anywhere in the annals of missions, present or past, instances of grander heroism than we find here and there in these Indian missions, afforded by women. We have an interesting and successful theological seminary among the Nez Percés. It has raised up all our native preachers there. It has taken them from blanket Indians and has trained them in theology and has brought them up to a point where the presbyteries have been ready to receive them and ordain them, so that there are now about ten or twelve. The name of that institution is Miss Sue McBeth. She is the living embodiment of it. She has done that entire work. She has learned the Nez Percé language and has put herself into complete touch and sympathy with the Indians. She thinks their thoughts. They trust her. They know she is on their side—sometimes too vigorously, in the squabbles with the agents. She is Scotch, and that means a good deal. She has ideas of her own. I do not know of a grander figure, a more splendid object-lesson of what may come from getting right down among these people and showing sympathy of heart, than we find in that work. I know Miss Fletcher appreciates all I have said of these two women. Kept as we are, by the force of circumstances, in this work, we are glad that we are so kept, for we need as many arms as possible to do it.

Commissioner MORGAN. I have not been able to give to the New York Indians



any careful personal attention. I think the time may have come for a more aggressive work educationally there. Is it true that they have only day schools?

Dr. ELLINWOOD. It is true, and yet not quite true. There is a very fine orphanage on the Cataraugus Reservation, established by the Friends, but it has passed under the auspices of the State and is supported by the State. The lady and gentleman in charge are in complete touch with us and cooperate with our missionary. They are Christian people and give not only complete school instruction but they go into our Sunday school. It is a model institution. The day schools ten years ago were very objectionable, and were under the charge of teachers who were not of such character as was required. Some of them were half-breeds and some of them were positively corrupt. The schools are now in a very satisfactory condition.

Commissioner MORGAN. Quite recently a band of twenty-six of these Indian youth were gathered together, and they have probably been taken to Carlisle. Would it be your judgment that it is desirable to put two or three hundred of them into the Carlisle school?

Dr. ELLINWOOD. I think it would be an admirable step.

Commissioner MORGAN. It seems to me that if several hundred of these Indians could be put into Carlisle and put out afterward among the Pennsylvania farmers that in a few years those reservations would be disrupted and the Indians would find homes where they could find a living. This is a practical matter up in New York.

Dr. ELLINWOOD. I should hope they would go back to New York to teach their friends. There are 5,000 Indians in New York. There are more Senecas to-day than there were at the end of the Revolutionary war.

Mrs. A. S. Quinton was invited to speak.

Mrs. QUINTON. Our society has been doing more work than in any single year. We had the pleasure of welcoming thirty different associations last year. The various departments are being pressed with vigor. There are workers and representatives of the society in forty different States. Until last year only the Connecticut branch had a State mission of its own. Last year Maine had work of its own in the Indian Territory; New York among the Mission Indians; Massachusetts sent teachers to the Apache prisoners; Brooklyn is still gathering funds for a mission among the Indians in Nevada. So the work has been extended in that direction. The number of tribes helped has been much larger than ever before. We have helped fifteen tribes continuously and fifteen more temporarily. I have just had a seven or eight months' trip among the wild Indians, making the circuit of the United States. There has been a vast change in educational matters. I have been studying the Indian question for thirteen years and for eight years I have been going about among them, and this year shows a perfect revolution in educational matters. The Governmental work is admirable; we have only to push its claims. The Government schools are Christian schools by the presence of Christian teachers. Where inefficient teachers are found they are put out. The whole system is going straight towards the ideal. I am a perfect convert to the idea that all the "ab, abs," the educational work, should be in English and should be given by the Government, and that the mission work should be done by our religious bodies, so long as the educational work is what it is. That it should be kept so is the work of the friends of the Indians. We can not afford to let the system grow less in any way. It should be pushed to the utmost. This matter of civil-service reform touches the whole question. The officials who are doing good work should be kept.

Commissioner MORGAN. I want to emphasize what Mrs. Quinton has said, with reference to the character of the teachers, by reading two comments on the meeting of the Indian school superintendents held at Lawrence, Kans. Dr. and Mrs. Dorchester were there; the four school supervisors were there; the superintendents of all the large training schools, and of two or three of the larger reservation schools—in all about thirty. The meeting was an impressive one. Mrs. Dorchester said if they had only come together and looked into each other's faces it would have been worth all it cost. Another person wrote that it was better than a presbytery. A Moravian missionary wrote that it reminded him of a Moravian conference. This is testimony as to the character of the men shaping Government education in the Indian fields.

Rev. R. R. Shippen was asked to report for the Unitarians.

Mr. SHIPPEN. The work of the industrial school in Montana, which is under the care of the Unitarian body, is going forward steadily, and I believe is doing better work to-day than ever before.

Bishop Walker, of the Episcopal Church, was called upon.

Bishop WALKER. I can only speak for the little work going on in North Dakota. We are reaching a few Sioux and a few Chippewas. The Sioux are a nobler race than they seem to many of us. There are men who ask me, "Is it not a fact that your Indians when they are converted lapse?" My answer is that an Indian converted is generally a truer Christian than the average white man. I speak from practical knowledge. I find they are willing to make such sacrifices for their religion as often white men are not. When they appreciate what Christianity brings to them in this life and the life to come they long to have their friends know the truth that is such a source of peace to them. As an illustration let me tell you this: I am not in collusion with my friend at my right hand, the president at Hampton; I do not believe he knows the incident I am going to give. About a year ago I received a letter from a man calling himself Matthew Too-young-bear, living near Standing Rock. He said he had gathered some of his own people together and was holding service with them from week to week. "You do not know me," he said, "and I did not know you personally, but I have heard of you and I want to know if you will come to us and tell us what we ought to do."

I went to this place on the Cannon Ball River, and there I found grouped together about fifty men and women. Among them were three young fellows who had been at Hampton and one who had been at another school. They had come back from school and had called the people together and had told them of the happiness of becoming Christians. For a year or more they had called the people together week by week and had read a part of the Episcopal service and a portion of the Bible and had tried to tell them what it meant. They had come back with no special instruction to do so, but they were impressed with the duty that rested on them as Christian men to be missionaries to their own people. They had sung hymns and prayed and had preached the gospel in their own tongue. It was to me a most touching sight as I saw these people. They said that several of the Indians wanted to be baptized. I hesitated about it. I asked a great many questions and I found to my amazement that these two young men who had been at Hampton had become so infused with the Christian idea that they were able to impart it to these heathen people, for they were all pagans. They had taught them so much religion that I found I could safely admit every one of them whom they presented for holy baptism, and then and there I admitted them into the Christian church. That shows the power of that school among these people. It shows that its influence comes out to the West in ways that some of us know not of.

Mr. Elbert B. Monroe, president of the board of trustees of the Hampton Institute, and a member of the United States Board of Indian Commissioners, was asked to speak.

Mr. MONROE. I do not need to say much of the work at Hampton save that it is going on as usual. The report of Bishop Walker was a surprise to me in its particulars. I had not heard of this instance; but I know the general fact that the young men and women are letting their light shine.

When the telegraphic news came that Gen. Armstrong was stricken with paralysis, those who loved him, and I can not imagine how any man or woman could come in contact with him and not love him for his unselfish life, the question that we asked was, "Is he going to die?" God has spared him so far, at least. I suppose that the friends of the Indian and of Hampton asked next, "If he is going to die what will become of Hampton?" Gen. Armstrong was asked that question ten years ago, what would become of his work if he should die. At that early day he began to plan and to provide that the school should go on as long as the Indian needed educating. He set off departments and put those he could trust at the head of each one. The best evidence of the success of this plan is, that stricken unto death suddenly, in a way to startle any institution, with the other head of the school, Mr. Frissel, called instantly to Boston, the school has gone on day after day in all its parts as though he had been there with his finger in touch with the works. I believe that the best thing I can say of Hampton is that if Gen. Armstrong should be taken to his rest and his reward that the work will go on. He has made a mark upon it that can not be effaced.

Dr. Bartlett, of Washington, was asked to speak.

Dr. BARTLETT. I have always had a profound sympathy with this work and have tried to keep abreast of it. I believe it is being handled as never before by the application of good sense and Christian principles to it. The present Commissioner has given a new impulse to the cause, and I hope the methods that have been introduced will be crowned with success.

Miss Alice C. Fletcher was next introduced and asked to speak five minutes at this session and to speak again in the evening.

Miss FLETCHER. To take five minutes out of three years' experience among the Nez Percés is not easy. I will give you a little picture of the work of those two remarkable women to whom reference has been made, the Misses McBeth. They are unlike save in their energy, their patience, their strength, and their kindness. Miss Sue McBeth was the earlier upon the reservation, coming there eighteen or nineteen years ago. Mr. Spaulding began Christian work among these Indians. Passing away shortly after his mantle fell upon Miss McBeth. He was interested in the training of native teachers or lay preachers and missionaries among the people. She took up that work and carried it forward. She is no longer upon the reservation, but at Mount Idaho, a little settlement unlike anything I know of in the East, at the foot of the mountains, but holding very tight to the court-house, a small structure which gives it the importance of the county seat, that being a thing of great importance in a new country. She is in a little house of three rooms, one rather large which is her school-room, one of moderate size which is her reception room, and one very small chamber, her little retiring place. There she lives, entirely alone, a faithful Chinaman coming in to look after necessary matters once a day. She had an interesting experience in the Christian commission during the war and also in teaching the Indians in the Indian Territory. Owing to a very severe shock which she received during the war she is partially paralyzed. I mention that to show how much she has done. She has attached to her theological school something which I never knew to be attached to such a school before. That is a series of cottages in which live the wives and children of the men whom she is training, and these wives and children are taught to read and the elements of education and the women are taught many things in the way of living, so that the theological students, when they go out among the people, go with help-meets in their wives, and their homes are everywhere models and lessons to the people.

The work of Miss Kate McBeth is exclusively among the people, but that of Miss Sue is unique and is looked on with pride by all Kamas prairie. It has done great good and it shows what one active, persistent woman can accomplish.

Commissioner Morgan was invited to close the morning session with an address on education among Indians.

Commissioner MORGAN. If I consulted my own personal preference I should sit still and listen because I am being instructed, but I am willing to contribute something to the current discussion of the questions before us.

Looking back over the past two and a half years I can say that there has been progress in the solution of the vexing problems that we have connected with Indian administration. There have been head winds and cross currents, but on the whole there has been progress. It is difficult to treat of the Indians or of the Indian question by general propositions. I have done a good deal at that myself, and I have been reminded of a remark that President Anderson used to make that "nothing lies like figures except a general principle." The Indians differ so much among themselves that a statement made of a particular class will not apply to other classes, so that we have constantly to modify our general principles when we apply them to a particular case.

So in the application of a policy. Mr. Boyd had spoken of the evil results that have come of the admission of Indians to the public schools. He agrees with the idea, but says that in some cases it works to the detriment of the Indians by destroying a better school than that into which they are taken. In a service where 3,000 persons are employed many things are done in an unaccountable way. There is, however, progress.

There is growth in public sentiment; there has been progress in legislation and in determining more accurately, by the progress of legislation, on a settled policy of administration. We understand more clearly than ever before what the Government is attempting to do for the Indians. The Indians themselves are coming to understand that the reservations are to be reduced and the surplus is to be restored to the public domains; that their lands are to be allotted in severalty, and that they are to be treated as individuals and not as tribes: that they are to be citizens of the United States, and that they are to adjust themselves to the conditions thus forced upon them. The tide of civilization has swept on till the Indian reservations are not only surrounded, but invaded, by it. There are more white people, unauthorized, in the Indian Territory than there are Indians. There are sixty or seventy thousand Indians and a hundred and fifty thousand white people who have no business there.



One of the signs of progress that we hail is the fact that the Indians are recognizing the inevitable, that they must stand face to face with our civilization, must compete on its lines and stand or fall by their capacity to do that.

The work of allotments is proceeding as rapidly as is warranted by the welfare of the Indians, or as is necessitated by the demands of the white settlers. It is interesting to note that not less than one-tenth of all the Indians on reservations, men, women, and children, exclusive of the five civilized tribes and the New York Indians, have been given land in severalty and upwards of a thousand nonreservation Indians have taken allotments on the public domain. I have been gratified to find that we have succeeded in providing homesteads for the Indians just in the same way as for white men. I have given special attention to this, and we have a man who gives it his entire time, so that they are being assisted in making applications and perfecting their titles and protecting themselves from encroachments.

In reference to education I have set forth in my annual report the work that has been done during the year. I may say in general that there are now established, or in process of establishment, boarding schools on reservations in Arizona, California, Idaho, Indian Territory, Kansas, Minnesota, Montana, Nebraska, North and South Dakota, Nevada, New Mexico, Oklahoma, and other States. Certain of these will be completed in time for occupation in September or October of the present year. They will then accommodate about 5,000 Indians and it will not be necessary to establish any more schools of that character, unless one possibly for the Pappagoes and possibly one for the New York Indians. These schools have received a great deal of attention and they are to-day better equipped and better manned and under better discipline, with a revised course of study and a system of text-books and with intelligent supervision, than they have ever been before. They are making steady progress.

The enrollment last year in the schools was nearly 18,000. This year in the first quarter it was 19,000. I hope to have before the end of the year an enrollment of 20,000. I am inclined to think that that will be about two-thirds of all that we can hope to secure for the schools.

President GATES. What do you regard as the number of Indians of school age, not counting the civilized tribes?

Commissioner MORGAN. Taking the school age as from 5 to 18, I doubt whether we can count on more than thirty thousand that we ought to be able to reach. As to the work that these schools is doing, I have personally visited as many as I could, and I think they are doing all we have any right to expect, considering the pupils with whom they work, taken from homes where they have had no instruction, unacquainted with the English language. They must teach not only the rudiments of English, but the rudiments of civilization itself, and have training in morals and industries as well. If the work can be continued as it is for a few years, the influence of these pupils will be the dominant influence among all the Indian people.

An assault has been made upon the educational system, including both the Government and the religious schools, by the broad assertion that these pupils receive no benefit, that they go back from the schools worse off than before they went to the schools. I would be very glad if those who represent the church schools would write to the office and give me specific statements of men and women who have been educated in their schools or under their auspices, stating exactly what they are doing to-day. If there are those who have been educated who are filling honorable places, like Joseph Cook, at Pine Ridge, or Dr. Eastman, or a score of others I might name, men and women who have vindicated the claim of what training can do for them, I should be glad to have their names.

One point is overlooked in considering the education of Indians. If you send your child to school you probably begin with the kindergarten, then take the lower schools, the high school, and perhaps college. He is studying from fifteen to twenty years, and even then you are willing to wait a reasonable time for him to show what he can do. We send these Indian children to school to learn the very rudiments of education in a strange and foreign tongue, and because we have not at once revolutionized their tribes and overthrown their superstitions we are told that education is a failure. If we can keep these 20,000 children till they have acquired a medium education and give them time to show what they can do it will then be time to form a final estimate of the results of education. It is not fair to condemn the system till that time has elapsed.

In reference to the contract schools, the present policy of the Government is to preserve the *statu quo* and not interfere with schools already established. It will allow matters to take their own course. There is the most harmonious re-

lation between the Indian Office and all the schools maintained by the churches. Bishop Ireland confesses that he had not understood the policy of the office and states that he is more than satisfied with what we are doing. He had no complaint to make. Dr. O'Gorman says that they ought to adopt the Government course of study throughout their schools and have Government inspection and work in harmony with the Government schools. There has been no change in the attitude to the office.

So far as the general progress of the Indians is concerned in matters of self-support, I speak of the allotment of land which carries with it self-support, special attention is being paid to irrigation. Two hundred and fifty thousand dollars has been set aside for irrigation on the Crow and other reservations, that those living on semiarid land may have the benefit of irrigation. Efforts are being made to encourage the raising of cattle and sheep. At Standing Rock they have sixty-five hundred head of cattle, and they will have four thousand more in spring, and yet that body of people twenty years ago were roaming savages. They have settled quietly down and are attending to their business and are rapidly becoming self-supporting.

There is a misapprehension as to the number of Indians that receive rations from the Government. The amount of subsistence and food furnished to Indians who have no treaty claims upon us, that are given to them simply out of regard to their helpless condition, during the present year is only \$315,000, which is less than a cent a day for the Indians among whom it is distributed, so that the pauper list among the Indians, as compared with the pauper list among ourselves, is very small. The amount that we give as a gratuity, because they are unable to help themselves, including the aged, the sick, the infirm, is so small that we ought not to feel it too great a burden for this nation to bear.

With reference to the money paid to the Sissetons per capita, to which reference has been made, I venture to say that they have made better use of it than would have been made by the same number of white people under the same circumstances. I will say that of the \$60,000 paid out monthly in the heart of Indian reservations to white men, I have heard that fully a half goes into the liquor saloons. The record made of the money paid to the Sioux is that on the whole a good use was made of it. We have recently paid \$250,000 to the Cheyennes and Arapahoes, tribes not nearly so far along as the Sissetons, and with few exceptions they made good use of their money, which was distributed per capita. Much of it went for horses and mules and wagons and harnesses. One man alone sold 35 sewing machines to them. We have a letter from a gentleman who has been observing these things, saying that 11 wagons were then standing in the street loaded with wheat that they had raised. It is a two-sided question whether money paid to them is a harmful thing. I am inclined to agree with the idea that as soon as possible rations should cease and they should care for themselves, after they have received from the Government all that is due them, and that they should manage their affairs in their own way.

The statement has gone abroad that the Indian appropriation bill is to be largely cut down. I have had prepared a comparative statement of appropriations for Indians for eleven years, showing the specific purposes for which money has been given. The Indian Office invites the most searching criticism and investigation as to whether the money appropriated to its use is being wisely used. It is prepared to stand on the record of the office that every dollar that has been appropriated has been spent towards lifting up the Indians and lifting up a great many white people living alongside of them.

A great deal of thought has been given to the question whether there should be some specific system of courts and laws for the Indians. I have thought of that for two years, and the more I think the more difficult and perplexing it becomes. There are seven or eight thousand Indians in Michigan swallowed up in the State. Shall there be a system of law for them? There are eight thousand Pueblos in New Mexico living in villages, farther along in civilization than the average Mexicans who live about them. Will you have a separate system of courts and laws for them? The matter is involved in a great deal of difficulty. I believe there are certain modifications that are practical that may be made, possibly during the present session of Congress. Who are Indians? Who is entitled to have an allotment as an Indian? Is a man whose father was a white man and whose mother is an Indian? We have made treaties and accepted the signatures of half-bloods, and sometimes of three-quarter bloods. In the treaty with the Sioux, when we bought 10,000,000 acres of land, we bought it of the Indians. Who signed the agreement? Half-bloods. J. B. Mays, chief of the Cherokee Nation, had probably one thirty-second of Indian blood, not more

than that. The governor of the Chickasaws is an Indian only by courtesy; he has scarcely a trace of Indian blood in him. The law of descent among the Indians is through the mother, not through the father, so when we come to make a decision that any man is an Indian who has a certain per cent of Indian blood, we shall find ourselves involved in consequences that may give us pause.

I want to express my own personal interest, and I believe the interest of the President and the Secretary of the Interior and all who are responsible for Indian affairs, in the work of the churches, and a desire to do everything that can be done to further missionary operations and to ask for the coöperation of all who are interested in elevating the Indian to a higher plane of humanity and Christianity. I believe that the most central factor of civilization is Christianity. The hope of the race is in the influences that come from the churches. Those things that have made our own race what it is are the things that they need. If through the churches and through education they can receive those things that have made of our own race what it is they will make progress rapidly and will justify all that is being done for them.

President Gates stated that he had received a letter from Secretary Noble, regretting his inability to be present. Letters from Chaplain McCabe, Capt. Pratt, President Gilman of Johns Hopkins University, and others, to the same effect, had been received.

Adjourned at 1:15 p. m.

#### AFTERNOON SESSION.

The meeting was called to order at 3 p. m. by President Gates.

A report from the Moravian mission was made by Rev. J. Taylor Hamilton.

Mr. HAMILTON. Our work for the aborigines dates back to 1735. We have at present four missions among the Indians with two stations in Alaska. We have not much to give in the way of statistics. The Commissioner has asked for instances showing the result of training Indians. I will give one. About eighteen years ago two lads, one of them the great-grandson of the former sachem of the Delawares, was sent from Kansas to be educated in Pennsylvania. When they arrived in Philadelphia they found the last train for Bethlehem had gone. They had no money. With Indian reticence they communicated with no one, but they were not at a loss. They started to tramp to Bethlehem. When they were well out of the city and in the fields, they built a little fire and proposed to camp for the night. But they were discovered by a kind gentleman who took them in and cared for them. One of those boys is John Henry Kilbock, now the chief missionary of our church in Alaska, where he is doing a glorious work. When a full-blooded Indian becomes a full-blooded Christian he is the noblest work of God. Last summer, when Bishop Bachmann was in Alaska, he found Mr. Kilbock, who has been there since 1885, perfectly fluent in the Eskimo language, having a congregation of between fifty and sixty, and the Indians almost worshipping him. They do not regard him as a white man but as a model of what they themselves may be.

I should like to emphasize from the experience of our missionaries in Alaska a few of the points that were brought out this morning. First, we long also for some way of keeping out the liquor traffic. The one hindrance to our work has been the drunkenness and debauchery encouraged by those who ought to know better. Second, I hope the strongest pressure will be brought to bear to secure the appropriation for the introduction of domesticated reindeer. We can not expect the Eskimo to be civilized in the sense that the Caucasian is civilized. His civilization must resemble that of the Laplander, and what the reindeer is to the Laplander it will be to the Eskimo. Third, I would emphasize the request made by Mr. Thornton, that in some way restrictive laws may be devised preventing the utter extinction of the walrus. Our missionaries report that the natives depend largely on the walrus hide for the canoes, kayaks, and boats of one sort and another that they use for traveling from one place to another, aside from the purposes of procuring food. May the work of this Government, and of the Christian men and women of this country, be so harmonized that even yet the native races of the continent may be preserved.

Dr. Sheldon Jackson was next introduced.

Dr. JACKSON. Take the question of selling breech-loading rifles to the natives of Alaska. The attention of the authorities has been called to the necessity of legalizing the sale of such arms to the natives, and they look upon it with favor. For state reasons, however, no action will be taken until after the Bering Sea operations are concluded. These weapons are essential for procuring food.

With regard to the liquor question, I shall present some resolutions later on the sessions of this convention calling for the appointment of a committee to con-



fer with the President and others as to the best method of protecting the native population from the evils of intemperance and other associated evils. There has been no limit whatever to the sale of liquors, especially in southeastern Alaska. Take Juneau, where there are a thousand men and twenty-seven open saloons! In Sitka, right under the eye of the Government officials, there are four or five such saloons. Wherever there are a dozen white men there are open saloons for the sale of liquor for any purpose. This has so far forced itself on the attention of the President that he has recently issued very stringent regulations, but they do not reach northwestern Alaska. There it is brought in largely from the Sandwich Islands by the whalers and landed upon the Bering Sea coast. Attention has been called to the late arrival of the revenue cutter on the ground. This was not the fault of the Revenue Service. It was ready to sail in May, 1890, but owing to a correspondence with the British minister with regard to the Bering Sea trouble, the cutter was kept at Seattle till the 3d of June.

It could not therefore get to the whaling fleet till July. This year it was also ready to go early but cutter was held back to get witnesses 1,200 miles distant, to wait on the coast at Sitka and carry the witnesses back. It was this special business that called it from its own business and prevented it from getting up to Alaska earlier. And if it had got up it could not have done anything. A whaler getting into Russian water is perfectly safe. The Government thinks it can not seize any whisky on an American vessel in Russian waters. One occasion the whalers took the American cutter for a Russian revenue boat and when they saw it coming began throwing their whisky overboard. A few vessels got away, over on to the American side, but when they discovered that it was an American cutter they hastened back into Russian waters where they were free. They do not attempt to land much whisky on the American side. They know the liability of having their vessel seized and of their being arrested and held during the busy season. But they land their liquors on the Siberian coast whence it comes over in the native canoes. The cutter can not stop that. The Government has never felt justified in keeping the cutter in the straits. The whalers drop anchor on the coast at Point Barrow and the sailing fleet lies at anchor there six weeks. Their presence is the degradation of the native women. If all the facts could be known concerning the enormities and brutalities going on there season after season it would shame the entire American Republic. If the truth could be known and felt, as realized by the teachers, there would be an indignation meeting in every city and town and hamlet in America, and such a pressure brought to bear on the Government that the iniquities would be crushed out. The object of the committee which it is hoped will be appointed, is to devise some way to stop these evils which are prevalent all through that land. If we could arrange to have some Government teachers appointed justices of the peace they might do much toward destroying the liquor trade; at least prevent it being brought in by natives.

Last year I spoke about the starting, by the Bureau of Education, of two or three arctic schools. I can assure you that it was with no usual interest that I reached those places this year. Of course I had heard nothing from them for nearly twelve months. But there had been so many stories started by whalers and white traders as to the dangers that those men were undergoing that I did not know what might have happened. It was with a sigh of relief and a feeling that I can not express when with a field glass I saw at Port Clarence the two men left at Cape Prince of Wales coming off to the ship in a canoe. I knew that at least their lives had been spared. We had heard so much of the savage nature of the natives that none of them would go to school, as one Government official had said that they would have to be driven to school at the point of the bayonet, that we were not prepared for the record the teachers brought. It cost so much to build that we put up last year a schoolhouse that would hold only thirty, though fifty might be packed into it. Last winter there was an enrollment of 304, and an average daily attendance for nine months of 105! Of course they could not get them all in at once, so they had three schools—one in the morning, one in the afternoon, and one at night. And they had to build parallel snow walls from the door and compel the children to enter single file keep the boys and girls from coming when it was not their turn to do so, and thus get more than their share of the schooling. And those were the filthy, degraded, terrible Eskimo children! I suspect it was much the same on Sunday when the people came together. They had to have church all day, one congregation taking the place of another.

While at the cape the captain of the revenue cutter gave a reception to the

Eskimos, inviting them on board his ship. The school children were placed on the quarter deck. The captain gave all the official dignity possible to it, putting on his sword and best uniform and required his officers to do the same. The children were ranged across the deck and under the guidance of the teachers went through their reading and recitations and arithmetic and singing. The deck was crowded with parents and friends watching with a great deal of pride the progress manifested by the children. At the close of the school exercises there were boat races among the natives, and a firing of the ship's guns by the crew. It was a regular holiday and all tended to impress the people with the high character of the teachers, that the whole power of the Government was displayed on their side.

Last winter some of the men, getting drunk, broke some of the schoolhouse windows and were fined skins and furs to replace them. One man refusing to pay his fine, the captain sent for him and required the fine, thus throwing his power in the moral support of the teachers. At the suggestion of the teachers some dozen of the principal men of the place were brought up before the captain and appointed special officers for the assistance of the teachers in their school and for preserving the peace of the place. The head chief gets two bags of flour for his services for twelve months, his first assistant two, and each of the others one bag of flour apiece.

At Cape Prince of Wales the tidings had come down that the missionary of the Episcopal Society at Point Hope, 200 miles farther north, had been killed by the natives and the buildings burned. But when we reached there we found the building standing and soon saw the teacher. He too had a wonderful story to tell. In that Eskimo village every child from the age of 5 up to 21, with the exception of three married girls, had been in school last winter, and no matter how cold and stormy the day, with the school 2 miles from the nearest house and with the thermometer from 30 to 50 below zero, with fearful blizzards, the attendance at school was always good.

We then started for Point Hope, the northernmost point on the mainland, but we could not reach there. The great polar ice pack, which sometimes swings away under an easterly wind for a few miles, making a channel to Point Barrow, did not leave the coast. We fought the ice three weeks, and then gave it up, within 70 miles of our destination. But as we had twelve months' mail from the teacher's wife and children in Ohio, he came to us. When the 1st of August came, the time for the arrival of the vessel, and the ice in front of the schoolhouse was piled 40 feet above the water and extending down to the bottom of the ocean, he decided to come to meet us, as he knew that no vessel could reach him. He took a canoe, with a crew of natives, and started. Occasionally there would be ponds of water a few feet deep where they could float the canoe, and when the ponds gave out they dragged the canoe over the ice. They were seven long days making that 70 miles. He reported a full school at Point Barrow, with an attendance of thirty or forty children. At one time when the great pack of arctic ice moved it shoved the ice field so that there was a height of 60 feet of ice between the children and the schoolhouse, but the storm had hardly ceased before the children had climbed over it and were in school. So much for the work of education among the Eskimo.

A part of our expedition was to get further information with regard to reindeer. A bill for \$15,000 for the purchase of reindeer which passed the Senate was lost in the conference of the closing days of the session of the last Congress. On the failure to get anything from Congress the Commissioner of Education gave me permission to make an appeal to the benevolence of the country. This appeal was published in Boston, New York, Philadelphia, and Chicago papers. As a result we received \$2,002, which gave us a start. I purchased goods as barter, for money would have been of no use. The natives know nothing of the value of gold or silver, but they eagerly take lead, tobacco, cotton goods, axes, and knives. While en route to Siberia I met with the suspicion that prevailed in Washington, that the Siberians would not sell their reindeer; they would sell them to kill, but would not allow them to be taken out of the country alive. But when I got to the Siberian coast I found that there was no difficulty in buying them. Unfortunately, I was disappointed in my plans for taking care of them. A sailor who had been wrecked on the coast and had been compelled to herd reindeer had partially promised that he would take care of a herd under commission from the Government and I expected to secure his services. I also expected to take two or three Siberian natives over, and, with this white man, start a central herd from which other herds should be detached as the young Alaskans learned to care for them. But the white man disappointed me. I bought over

a hundred reindeer, to be delivered next spring. In order to meet the objections that had been made I determined to take some back with me, or there would be no end to the ridicule of the scheme. I therefore brought sixteen. Another superstition was that reindeer would not live on a steamer; that they could not be transported; that within forty-eight hours all would die.

This was repeated so often and so positively that I began to fear it might be true, but upon trial found that they stood the journey as well as so many cattle. We had four on shipboard three weeks, during which we passed through a storm so severe that we had to lie to. When we landed and turned them loose on Umnak Island, after an ocean trip of 2,000 miles, they were as fat, plump, hearty, and well as the day we took them on board. We settled then two problems, that the reindeer can be purchased and that they can be transported. The question now is simply one of routine and money. With money enough we can get thousands of reindeer and put them in Alaska. A bill has been introduced for \$15,000. That is a mere bagatelle. I shall ask that the same committee that is to confer about temperance shall be authorized to confer with the committees of the Senate and House with regard to this project.

To show the interest of the natives in this work, we expected to start our central herd at Port Clarence, within a few miles of where our teachers are at work. Upon our return to Cape Prince of Wales from the north they said that the natives had taken up the project very earnestly, and that three or four were proposing to put all their furs together and buy a number of reindeer for themselves. Others had conferred and had made a coöperative association by which two or three of them were to go over to Siberia so late in the season that they could not get home, so that they would have a chance spend the winter and learn the secret of taking care of reindeer! The others were to take care of the families of those who should go to Siberia. Thus the natives themselves are making plans for their own advantage. I have not a particle of doubt if we can get the reindeer that we shall be besieged by more applicants to learn their care than we can take care of.

Wherever I went the same story of want of food met us. At Kings Island, which is a small settlement of 200 natives, some of them had come to the last stage of starvation. There was not a particle of food to be found such as we would consider food. The captain, after the representations which the natives had made, sent a lieutenant ashore and he went through every house. I accompanied him, and there was no food found. In a number of the houses we found the people making a broth by stewing the root of kelp, but that broth was the only thing they had to sustain life in many houses on that island. In a few families they had killed their dogs, which they will need this winter to drag their sleds. They all had the pinched appearance that starving people have. It so touched the hearts of Capt. Healey and his officers that we made up a purse and went 200 miles and bought all the flour that we could get and took it back to them, hoping it would last until the expected seal and walrus should return once more. If the steamer had not visited the island I presume there would not have been a man, woman, or child left to tell the tale. A white man who had been left at some of the mines on the northern shore said that the native Eskimo in the region where he had been were on the verge of starvation. Everywhere there is a diminishing food supply. Since returning to Washington I have been reading the reports of the missionaries of the English Church from Hudson Bay to Alaska, and they testify that for two seasons starvation has been facing the entire population of the northern portion of our continent. If we are going to save life we must move at once and energetically, and securing the reindeer is the only feasible way to keep them from starvation. If we succeed I have no doubt that Great Britain will follow in our steps and secure a supply for the British arctic region of Canada.

I rejoice that at a recent convention held in Washington \$10,000 was voted by the Methodist Woman's Home Mission Society to care for the orphans of the Aleutian Islands. Though they are a civilized people, the same destitution prevails there. The sea otter having been exterminated, their food supply is cut off. There are so many orphans that the Methodist women have not planned large enough and their house will be filled to overflowing within two or three months of the opening.

The schools in the southern and central region are doing a good work. Within the last three weeks the executive committee of the Baptist women have agreed to ask for a home for the Kadiak region of Alaska. The missions from Sweden, at the base of Mount St. Elias and above the mouth of the Yukon River, have been doing a good work during the winter, and it was with unusual interest that at the



Yuktat station I welcomed a young lady who had made a trip of 7,000 miles without an escort, to reach the man whom she was to marry. Because he was too busy to go and get her, she had bravely come to him. From the Moravian mission in Alaska you have heard. The Episcopal stations have been strengthened during the year by the sending of another minister to a station formerly belonging to the English Church, but will now be assumed by the Episcopal Church of this country.

The wife of the English missionary enjoyed the distinction of being the first woman that ever crossed the Rocky Mountains in winter above the arctic circle, accompanying the dog sledge on snowshoes, not for gain, not for honor, but for souls. They will go to a station where, through the eagerness of the people for secular and religious instruction, the missionary was actually driven insane. They did not give him time to eat or drink or sleep. In that region in summer it is one long day. There are no regular hours for going to bed. It is the same to them whether it is ten at night or ten in the morning. The people, having no idea of time, kept pressing him day and night, and with his warm heart and tender sympathies he could not lock the door, but taught them as he had opportunity till reason gave way under the strain, and he was sent down the coast to San Francisco and across the continent to his friends in England. In southeast Alaska the work is going on with great success. They can show greater results there because it has been going on longer. There are five organized churches and six hundred native communicants, who ten years ago were heathen doing every abominable deed that could be conceived of. They are now ready to make sacrifices for their religion; for instance, a native silversmith, who turns his key in the lock of his door and goes to the mission and sits in the church when the steamer arrives on Sunday, rather than sell curios on that day to travelers. That means the sacrifice of a month's living for the sake of his principles and for the sake of living up to the teaching he has received.

The Metlakatla work is doing well. They turned out a great many cases of salmon, which were shipped to the market. That means self-support for the colony. The boys' training school has been in operation over a year. They are about to raise a church. Their progress is slow but sure. In the last hours of the last Congress by Congressional act their island was set apart for the use of that colony solely, so that white men can not start liquor saloons in the neighborhood of that model village. There are about 800 people there.

Gen. L. A. Grant, Assistant Secretary of War, was asked to speak about the Apaches under Lieut. Wotherspoon.

Gen. Grant spoke fully of the remarkable work accomplished by Lieut. Wotherspoon, but as the facts are given in an address by Lieut. Wotherspoon before the Mohonk conference (see page —) they are not repeated here. Gen. Grant concluded with the words, "I am satisfied that a great and good work is going on there."

President GATES. Lieut. Wotherspoon has very rare gifts for this kind of work, and I hope the Department will keep an eye upon him.

Prof. C. C. PAINTER. As a member of the Indian Rights Association I was appointed on the Mission Indian Commission, though without any request from that association. The other commissioners were Mr. A. K. Smiley, of Mohonk, and Judge Moore, of Michigan. We supposed the work would last a year, and that an appropriation of five or ten thousand dollars additional would be needed. We accomplished the work within the year, and turned back into the Treasury eleven or twelve hundred dollars. We reached California, and after a brief survey of the field the others were compelled to return East, leaving me to look after the details and to attend to the surveys. We have selected thirty-one or thirty-two Indian reservations, aside from settling many Indians on public lands. We very much reduced the amount of land set apart by Executive order for the Indians, and subjected ourselves to some criticism perhaps by those who think the way to civilize an Indian is to give him a great extent of country. A large part of the land restored was utterly worthless, and we did not need any that was thus given up. But we have restored some very good land to the public domain, especially at the reservation at Banning. It was a very complicated case we had to deal with there. The Government set apart that reservation after it had granted by charter certain sections to the Southern Pacific Railroad. The Government has never surveyed the land, but parties went onto it and secured rights under the railroad to the land and developed water claims. To extinguish these rights and procure for the Indians this water necessitated exchanges of land and a reduction of the reservation. But on that reservation, small as we have

made it, there is room for more than one-half of all the Indians of Southern California if we could get them onto it.

On the Colorado Desert there is the bed of an old lake that once covered a large part of the reservation which we set apart for the Indians at that point. It is more than 260 feet below the sea level. Along its margin are still to be found the old fish traps, built of stone, where the Indians once got their fish. There are 370 Indians scattered on the fringes of the desert under the mountain, in a country where the thermometer rises to a hundred and thirty and forty in the shade and is sometimes 120° at midnight. Many of them had never been visited by any official of the Government before. There are probably seventy children down there uncared for. We had to make a selection for these Indians here, as they were unwilling to leave the graves of their grandfathers. We suggested that, as their grandfathers were all dead, they should be concerned about their children, but the only reply we could get was that they could not leave there. I went down in June, and we made a survey and set apart a reservation for them. An old medicine man among them had prophesied that there would be a great flood and the white people would all be drowned. The flood began to rise, and the Indians all fled to the mountain. They have been gradually coming back. We had to take into account that there might possibly be a flood that would again fill up the lake, and make provision elsewhere for them in case it does. We had difficulties in regard to the Indians who were settled on the Old Mexican grants. In many cases the Indians have been driven from them and are homeless. Some of them still remain, against the protest of the owners, and we had difficulty in settling their rights, as on the grant at Pauma, owned by Bishop Mora, of Los Angeles. He had brought a suit of ejectment against them. When that grant was made the land occupied by these Indians was excepted. After a great many conversations and a good deal of persuasion the bishop was willing to grant the land.

We had many difficulties with reference to water rights. Water is of more importance than land in California, because with water you have wealth, but no matter how much land you may have, without water you can do nothing. We have made arrangements in most cases so that the Indians will have water sufficient for the cultivation of their lands. But most of the difficulties encountered have disappeared, and I am happy to say that the situation of these Indians is much better than I had supposed possible. I had regarded much of the land as worthless which I find now to be very good. There is very little worthless land where water can be developed, and the supply of water is much larger than had been supposed. I doubt if any large amount of agricultural land in southern California will be left without a water supply in a few years. At the Morongo Reservation, where we had most difficulty, we have satisfactorily adjusted matters. The Moravians have a mission there which is doing good work. The President has accepted the suggestion that they have 5 acres of land for their mission. There is a chapel and a comfortable dwelling house. These are an object lesson to the Indians. Many of the Indians are very good farmers. All the work at Banning and much of the work on neighboring ranches is done by Indians, and so far from the people desiring to get rid of them, they would be glad to have more of them brought onto this reservation. There is on the whole good feeling for the Indians, except among some rough men who have made trouble, but they are comparatively few. What they now need specially is that this land should be allotted in severalty and that the schools should be adequate to the needs of the people. There are already a great many schools and two large boarding schools, one at San Diego and one at Morongo, but the Indians of the desert land do not send their children to them.

Commissioner MORGAN. Can not they reach Mohave?

Prof. PAINTER. No; they are a great many miles from there. As soon as these allotments are under way it may be wise to abolish the agency at that point. It is natural for agents to magnify their office. They are apt to make larger demands on the Government for supplies. It has a demoralizing effect. People who never expected to receive anything from the Government make some effort to procure what they want, but those who do are all the while waiting and wondering why the Government does not do something for them.

Commissioner MORGAN. We have checked off eleven agencies where I think we can abolish the agent and put in a bonded teacher. I would be glad if Prof. Painter would give his opinion more in detail, especially about the Hoopa Valley and the Round Valley agencies.

Prof. PAINTER. I am convinced that the issue of anything to those Indians, except what may be distributed through the superintendent of schools to the

aged and infirm, or in connection with school work, is bad, all of it; bad and only bad. It is not enough to do them any good, and it only raises expectations and makes complaint. That expectation keeps them from doing what they otherwise would do—help themselves. They are perfectly able to do it, and but for this expectation would do it. But the Indian will go 100 miles to an agency to see if he can not get a hoe when with half a day's work he could buy one at home.

I think a hospital ought to be established for these Indians. To be sure they are so scattered that it would be difficult to manage it. These reservations extend from San Diego half way to San Francisco. If a man is very sick he can hardly get to a physician before he dies, and if he is not very sick it is not of much use to go for the doctor; but a hospital for chronic cases would be of great advantage. Mrs. Quinton thinks there should be a hospital at Agua Caliente. The trouble there is that it is on private ground, but I should be glad if the Government sees fit to go in there and put up a hospital on that land and maintain its rights. At San Isabel when the agent was told to build a schoolhouse a few years since, he hauled his lumber there, but when the grantees forbid his building he hauled his lumber away and allowed the men to fence out the Indians and leave them with nothing to cultivate; and now the difficulties there will have to be settled in the courts. I propose to bring this and two other cases before the Commissioner and ask to have suits commenced to quiet title, as at Warner's Ranch and San Isabel. At Santa Inez mission, once very populous, the Mexican Government made a very large grant of land for the establishment of a college known as the college grant. There was a school there for awhile, but no college, and now the grant has been sold.

The Indians were driven off from the land and settled in a little cañon. None of them have been protected there in their grants. The owners of this grant offered them, outside of the cañon, 5 acres of land to each family, with a frame house, and water conducted to each house if they would leave the cañon, but the Indians refused to do this, and, as we were not able to force them to move, and were not able to set apart the land, they are on as a reservation, because some years ago the bishop got an acknowledgment from the Indians that they were tenants, who, in consideration of \$100 paid by them, and a rental of \$1 per annum, were allowed to occupy this land. The Indians say they never signed such a paper, at least did not know its contents. This acknowledgment that they are tenants, seemed a barrier we could not break through, in maintaining what would, but for this, be their defensible rights. The owners of this grant are still willing to give them land, as before stated, if they will accept. They also declare they shall not be disturbed if they remain where they are.

It is very gratifying to me, having made the promise to Mrs. Jackson that I would look after them, that we have been able to accomplish so much. I think the Mission Indians are substantially in possession of lands adequate to their needs, enough for their support. What we want to push for now is the allotment of this land as rapidly as it can be done, and that the school work shall be equal to the needs of the people.

Commissioner MORGAN. As soon as we can we propose to erect a boarding school at Perris, and develop a fruit farm, and teach the boys self-support in this direction.

The subject of law was then introduced, and Mr. P. C. Garrett of the law committee appointed at Lake Mohonk, was asked to speak.

Mr. GARRETT. There is not much to be said as from our committee on the subject of law. A committee was appointed to see whether any measure was practicable to give courts of law to the Indians on reservations, and at the time of the Mohonk conference, or immediately after, Mr. Stimson, who had been conspicuous in connection with the Thayer bill, undertook to draft a new bill which should be more acceptable to Congress. It is that which I hold in my hand and that is all which I will present at this time.

President GATES. Is this presented by the committee?

Mr. GARRETT. No; it is the draft of a bill by Mr. Stimson. I do not speak for the committee; but it seems to me that a bill should proceed from the other end of the line—from the Congressional end; that a bill should be drafted in Congress and introduced there by agreement among those who have to support or reject it. It is difficult for people outside of Congress to present and introduce a bill which will be satisfactory, especially on a subject of this kind. If this bill should not be accepted I hope there will be a bill drawn by one of the Congressional committees.

The proposed bill was then read by Mr. Garrett.

Mr. GARRETT. I have not seen this bill until to-day, and the committee has



not been called together to consider it. I can not give a report about it. What we want is the opinion of those who have knowledge on the subject as to the practicability of this draft, and if they consider it unpractical, their opinion as to what would be accepted.

President GATES. The Indians should have an opportunity to come into touch with law just as rapidly as possible, for their protection as well as for their punishment. There is a truth in the idiom that some one dropped into in speaking of the Chicago anarchists when he said they "had a right to be hung." The Indian "has a right" to the application of the law, for his punishment when he becomes a criminal, for his protection always. The first thing that interested me in this Indian problem was the fact that we had quarter of a million people in our country over whom there was no law and over whom we had resigned all attempts to maintain justice. We have given them partial protection by law within these last five years. Here are men and women familiar with the field. What is the effect produced upon their minds by this proposed measure? What does Commissioner Morgan think of it?

Commissioner MORGAN. I have given a good deal of thought to it within the last two years, and I have had one or two interviews with Mr. Thayer, Mr. Hitchcock, and some others. I have had several conversations with members of the Senate and with Mr. Pancoast, of Philadelphia. I am convinced that there is a necessity for more law than the Indians now have, but I am not prepared to say what shape it shall take. The bill which has been read applies only to reservations. I should say, without having read this bill or having heard it until now, that it would not be practicable to put it into operation on the San Carlos Reservation, for instance, among the Apaches. They are held under military subjection. I have been among them. I think Mrs. Quinton would agree with me that they are not prepared for any system like this; they would get no benefit from it. It would be a cumbersome piece of machinery with them.

I have talked with a Senator who is interested in 25,000 Indians, who has lived with them, and he told me he was preparing a bill for laws and courts, but within a week he has made up his mind that the best thing for those Indians is to take up their land in severalty and pass under the law of South Dakota. That was his judgment after having set to work to frame a bill for them. This bill would not apply to the 5,000 Indians in New York, or the 5,000 or 6,000 in Wisconsin. It is hardly necessary for the 7,000 or 8,000 in Michigan or the 67,000 in the Indian Territory, or the 18,000 or 20,000 who have taken up allotments. It is not really necessary for the 10,000 or 15,000 about ready to take up land in severalty. It is hardly necessary for the Mission Indians, and I do not know that it is applicable to the 8,000 Pueblos. Nor would it be of use to the 5,000 or 6,000 out from any reservations, and as many in Nevada and Idaho. So when you narrow it down and ask where you would apply it you might say to North and South Dakota or to the Indians in Montana.

But the Crows are taking up allotments. Other tribes will take them as soon as Congress gives me money for agents. In other words, I am inclined to think, though I am not ready to pronounce an opinion, that the allotment of land in severalty is solving this question on the one hand, and that on the other the enlargement of the jurisdiction of the courts of Indian offenses, with the preparation of some simple code of procedure, giving them a legal status and making them courts of record by changing the absoluteness of the Indian agent, and in the Indian schools by fitting the boys for the work of judges and jurors—that all these things working together are solving this question. I doubt whether there is such a demand for law for the Indian as there was prior to the passage of the Dawes bill. I say this with great diffidence, and I am prepared to consider any bill with all the care the Indian Office can give it, and to recommend legislation that seems adapted to reach the end that these gentlemen desire, and with which I sympathize.

Mr. GARRETT. Has the Commissioner had conversation with those gentlemen about the possibility of extending the powers of the courts of Indian offenses?

Commissioner MORGAN. I am hardly prepared to quote anybody. I know the matter of Indian courts is under consideration both by the Indian Office and by Senators.

Mr. PAINTER. Is the Winnebago country still called a reservation?

Commissioner MORGAN. Yes and no. The Puyallup is in the same condition. We have an agent there who exercises a sort of oversight over them, but there is no court of Indian offenses. The Indians are regarded as citizens and their police is disbanded. But the agency is maintained and the reservation extends over any of the land that is not allotted.

Mr. PAINTER. I have a letter in my pocket from an Indian who speaks of trouble on the Omaha and Winnebago Reservation and the necessity for getting some law to protect them. It is a question with me whether to regard that as a reservation. You can not deal with them under the old courts.

Commissioner MORGAN. Not wholly.

Mr. PAINTER. The land is allotted but they are away from the courts of the State. Those courts do not protect them. There is no inducement on the part of the State to do that. It makes expenses that the State does not want to meet. If they kill themselves the State is not going to be greatly troubled about it. I think you can enlarge your police courts on the reservations. It is on these reservations where you have citizens of the United States, where the State does not protect them and will not unless the Government gives them some inducement to do so, that something should be done to give the Indians the protection of law. It strikes me that the most urgent thing to do is to make some arrangement by which the surplus lands of those allotted reservations shall go to meet the expenses of that kind and bring the State courts onto the reservation to preserve order. They speak of the condition there as deplorable. I had a letter from the Seneca Reservation where land has been allotted, and things are said to be in a horrible condition.

Commissioner MORGAN. This is discussed on page 25 of my report.

Miss FLETCHER. It makes a confusion to speak of the "Omaha and Winnebago Reservation," as the condition of the two tribes is quite different. The Omahas are allotted and hold their lands by patent, and they are citizens of the United States. Their reservation is divided into precincts; the people elect their county and precinct officers, and pay their taxes, and the law is working in their midst as fast as the people can take hold of it. The Winnebago allotments are not yet approved, and until they are approved the Indians can not be citizens; they are, therefore, still under an agent. It is hardly proper under the circumstances to speak of "the agent of the Omahas and Winnebagoes." While letters may come from different Indians telling of deplorable conditions, I take a hopeful view of affairs. The people are learning by the best of teachers, experience. Within a few days an Omaha man had been arrested, tried, fined, and punished by the local court. The establishment of law is largely a question of the Indian knowing how to handle the law and make it effective, and that he has to find out by experience. It is a great step from reservation and agency training to self-dependence and independence, and the change requires the process of years. Let the people struggle alone, even if they tumble at first. They will come out better in the end. If I may be allowed I will tell an incident in reference to the admirable suggestion of the Commissioner in regard to this matter of law on the reservation. The severalty act is solving this problem, but it must go more or less slowly. The practical way is to strengthen and regulate the machinery already in hand.

The Kamiah Indians who live in the Nez Percé Reservation are 70 miles from the agency, and have never had an agent among them, but they have been under the influence of Miss Sue McBeth. Kamiah is one of the progressive Indian communities and is a remarkable instance of what may be done. This year they had an election for their judge. By a happy circumstance and a little bit of politics a progressive Indian was elected, an elder of the church, a man well-to-do, who, by his own industry, has a comfortable home, a good farm, and is a good example in every way. About two or three days after his election he appeared at my camp, 50 miles away, and told me that the people had honored him by electing him as their judge. He said he would like to have me explain what it all meant. I took the regulations, read them to him, and told him the Indian judge was something like a justice of the peace. Then he asked, "What shall guide my actions? It seems to me that as we are on the eve of becoming citizens, all my actions should be guided by the laws of the State." I said, "I think you are right." "Then what book shall I get to learn the laws? I can not read very well, but my daughter has been at school, and she can read the laws and I will exercise all my functions according to the law of the State." I wrote to several lawyers to find out if there had been a change in the statutes since the Territory had become a State and I found a copy of the revised laws that I presented to him, and he has been studying it and doing very well.

Col. TAPPAN. I had a little personal experience that may throw light on this subject. Some years ago I had charge of an Indian industrial school in Nebraska. One day a train of cars stopped at a bridge and the men made an assault on some of my children. I found no difficulty in arresting the conductor, engineer, and firemen, but I found, after taking them a hundred miles and arraigning them

before a magistrate, that I could not make an Indian a competent witness in that court, and I had no white witnesses: therefore I failed to make a case. The difficulty is in the incompetency of the Indian being a witness in our courts. I apprehend there is no difficulty in getting any case before the courts, but if you get them there, unless they are competent witnesses, you do not gain anything.

A resolution was presented by Dr. Sheldon Jackson with reference to the liquor traffic in Alaska. It was referred to the business committee.

Adjourned at 5:45 p. m.

#### EVENING SESSION.

The session was called to order at 8 p. m. by President Gates. Mr. H. R. Thornton was introduced.

Mr. THORNTON. I would like to say a word with reference to the suggestion that teachers should be appointed justices of the peace, in order that they might exercise jurisdiction over the native liquor dealers. That might answer in Southern Alaska, where the people are more familiar with laws of the white people, but it would not answer with us, nor I think in other stations recently established. We have discussed this question from all points of view, and we discussed that plan last winter independently of the recommendation of Dr. Jackson. It did not seem to us that it would be advisable at all. We are on perfectly friendly terms with the natives now, and have been for the last eight or ten months, with the exception that we are always conscious of an undercurrent of hostility on the part of the native liquor dealers. The most prominent one has a son and a daughter in our school.

Personally he is well disposed towards us. He probably says to himself: "They teach my children English, which will make them useful as interpreters; they buy food and skins for their clothes from me and in so far as they are useful to me, but their position with reference to the liquor traffic interferes with my business." If we should attempt to exercise the kind of authority that Dr. Jackson suggests, it would only excite the greatest animosity on the part of these liquor dealers, who would have great influence with the rest of the natives, and it would nullify all our efforts to civilize and educate and improve the natives. If the liquor traffic is to be stopped, the punishment should fall on the whalers. They are the real criminals. They are civilized men who understand the moral aspects of the traffic. You can not expect these ignorant Eskimos to look at it as civilized people do. The natives have plenty of sense. They would say, "Here are Mr. Thornton and Mr. Lopp trying to punish us, and calling in the revenue officers for that purpose, but they let the white men go scot free." The natives can see the injustice of that. I hope I have said enough to show how unwise the plan of having us appointed justices of the peace would be. If we were appointed we should probably consider that our wisest course would be to leave our authority in abeyance, so far as exercising control over the natives is concerned.

As for the measure of introducing reindeer it is only just for the United States Government to do something to replace what we have taken from the natives by killing their whales and walrus.

In regard to our school I will say that we have a total enrollment of 304, and for five months our average daily attendance was 156. Our accommodations were such that we had to have three sessions of school a day. It seems surprising to you, perhaps, that these savages, as you take them to be, should be so desirous of attending school and so anxious to gain an education. In the first place they appreciate as well you do the advantage it will be to them to know English in trading with the whalers—their only means of obtaining flour, cloth, tools, etc. In the second place, having no books and no resources for entertaining themselves, their life is exceedingly monotonous; so that the school is really a kind of entertainment for them. We try as far as possible, to explain everything that comes in incidentally alluding to civilization. Take a word like "kurigyeuk," which means "leopard seal" for instance, we explain why it is called "leopard" and they take a great interest in such explanations. We show them books and pictures too. But aside from that, they seem to us to show a very earnest desire for knowledge and pleasure in the acquisition of knowledge for its own sake.

To show how much they appreciate school let me mention one incident. We did not have lumber enough to build our coal shed as it should have been. It had a roof running slanting against our house. By that means the children got ready access to the roof of our house and they used that as a toboggan slide; as they would begin to slide by three in the morning there was danger to the slumber of the inmates of the house. Besides it was likely to loosen the shingles



and let the weather in. But Eskimo boys like other boys "will be boys." One morning when they had been worse than usual, we told them that we would suspend school until they had learned to behave themselves. The effect was magical and immediate. They were as quiet as so many little mice. We kept up the suspension two or three days and they were perfectly quiet. Then we opened again and they gave us no trouble for some months. They look on school as a privilege and not as a task: that is a good view to take, and we take some pains to cultivate the idea.

Mrs. Quinton was asked to speak.

Mrs. Quinton read extracts from a letter from Dr. Susan La Flesche, who is at work among the Omahas. She then made an address upon her recent journey of eight months among the various Indian tribes of the United States. The following tribes were visited: Seminoles, of Florida; Pueblo Indians, of New Mexico: Navajos, Moquis, and Apaches, of Arizona: Mission Indians, Southern California: Hoopa Valley and Digger Indians, Northern California. As some of the facts presented were given by Mrs. Quinton in an address at Mohonk (see page—) they are omitted here.

Mrs. QUINTON. The Woman's Indian Association has started a mission among the Florida Indians and the Government is cooperating generously, and we hope the day has dawned for the Seminoles. The whisky traffic there is a source of vast evil. The whisky men fill them with delusions and snares. They say to the Indians, "These women are apparently your friends, but presently the soldiers will appear and you will be driven off to the Indian Territory." But gradually the Indians are learning who are their real friends. We must not expect much to be done in a year, though one friend, more pious than wise, asked how many conversions we had had during the year and whether we were ready to build a church.

In New Mexico the Pueblo Indians were visited. Given a Catholic sovereign for the people and the rest of the work may pause! The children may come when they like and only when they like. The reading may come first or the geography, without any regular order. I think it would be better for the children to be taken to the Government school under such circumstances.

Among the Navajo Indians I saw a great deal that was interesting industrially. There are three points where good work could be done. The people do not settle in groups as other Indians do. They do not seem to care whether they have neighbors within 3 miles.

President GATES. Their chief industry is herding?

Mrs. QUINTON. Yes, and they do good work in silver and in making fine blankets.

President GATES. Has the Department made any appropriation for irrigation there?

Commissioner MORGAN. There is on the books of the Treasury considerable money for the purpose of irrigation at that place, probably \$25,000; but when I took up the matter and referred it to Maj. Powell he reported that a dam would cost not less than fifteen and probably fifty thousand dollars and it would be useless to attempt anything on the necessary scale with the money we have in hand. We are developing water for the Moquis, and we propose when we are through there to send the augur to the Navajos for wells. Irrigation means hundreds of thousands of dollars.

Mrs. QUINTON. We visited the Moquis. They are a quiet, industrious people, living on the high mesas, living by basketry and pottery. Between fifty and a hundred houses are in process of construction. The superintendent of the school is a bonded officer and therefore no agent is needed. One Indian we saw had been in Kansas. It seemed to him like the garden of Eden with the streams and greenery and fresh growths of every sort. It was all new to him.

I visited the White Mountain Apaches and they seem to me very much like other Indians, certainly as energetic. When I arrived I met several ladies, wives of army officers, who said that these Indians would not work. The Indians came at 4 o'clock for seeds, etc., and they kept the agent busy all day long. They had taken a large contract for hay and were cutting the grass or rather they were pulling it up by the roots, sometimes cutting it with a common knife. They had often to travel far over the mountains to do it. They would come in with it on their shoulders, young and old. I saw many illustrations of their willingness to work that were touching. One woman came to get her money for cutting wood. She had carried her loads on her back and had walked long distances. The first thing she did with her money after she was paid was to pay a

debt to the trader. She then got a little loan so as to buy a horse for her next year's crop, though those army ladies had said, "they will not work."

Commissioner MORGAN. Since you were there a day school has been opened at the fort, and on the 10th of December 26 of those boys came down to Albuquerque.

Mrs. QUINTON. I am delighted to hear that.

The visit that went most to my heart was among the San Carlos Apaches, 5,000 in number. Hundreds were there on issue day, the lame, halt, and blind. Such a collection of human wretchedness I have never seen in one picture. They were there for supplies. The agent, a real friend of the Indians, introduced me, and I told them about our society, and when I was through they asked to speak. They did so through two interpreters. They were not afraid to criticize the agent. They desired to have their children in school on the reservation. They wanted land of their own and were advised to go to another part of the country, and I believe 2,000 are to go.

Commissioner MORGAN. That has been thought to be unwise. They are anxious to have the children in school. I have sent some to Haskell and some to Genoa, and I have given orders that every child shall be put to school until we can build a school there.

Mrs. QUINTON. I can not begin to tell you of their gladness that they had friends working for them. It was evident from talking with them that they appreciate the necessity of law. They want something more than they have in the way of law. They asked for police courts, and they did not want the agent always to be the arbiter.

Commissioner MORGAN. The agent who was there has been relieved. The new agent said he would organize Indian courts among them.

President GATES. Aren't the Apaches well fitted for that?

Mrs. QUINTON. I think they are. They seem to have a sturdy sense of justice. They will execute sentences that are imposed even on their own brothers. The thing to do is to get them under the State law as soon as possible. I believe things are working out, and that if a little help can be given them the system need not last long.

Medical work is needed everywhere among the Indians. Hospitals are needed. There are questions of detail and management, but the Indians are ready for law and justice and hospitals and schools, and for good and true work. Nothing was more touching to me than the speech of an old blind man. He said he believed if the women were going to help something good could come to them. The whole of the work, after all, rests upon Christian activity and faith.

The work is practical. The agents should be selected by the man to whom they report, so that there can be unity and harmony, and they should be kept in office during good behavior. I believe it is possible to settle all these questions within five years if the Christian men of the country will set about it.

Miss ALICE C. FLETCHER. I am always struck, whenever I come East and listen to the talks concerning the Indian, with the contrast between those who sit at this end of the line and those of us who go out to work among the people. I am always impressed with the fact that here there is a great deal to do with summing up of matters and theories, that there is a very curious atmosphere through which facts are seen, while in the field the problems are so much simpler.

It has been my privilege to have to do with the severalty act. I have been working under it ever since it became a law, and every year's work increases my appreciation of its capacity. I do not think the country realizes what the act can do and is doing. I have myself great faith in it. I have watched its influence, its working, and I am more and more forced to bear testimony to the wisdom of those who constructed it. That one law could have been framed that would apply in so many different cases is very remarkable. I only wish that all the good people who are trying to get up amendments would be a little patient, remembering that you can not plant and harvest in the same day. Three years I have been working among the Nez Percés, and the changes that have taken place among those Indians, under the administration of this law, has been very remarkable.

I do not care to go too much into detail as to what I had to encounter when I first went there. One always enters at the agency end of the reservation and with all due deference to the agency system, it is, generally speaking, the most uncomfortable place to enter. The Indians around the agency are usually of the worst type. They are hangers-on, professional beggars, politicians, not in a good sense, and they live largely by their wits. There are exceptions, but I do not exaggerate in making this general statement. Among the Nez Percé Indians

the only men of whom I would say "Beware of those men; they are not to be trusted," are the men that every inspector, every special agent, every one who goes upon the reservation will meet in the agent's office and they will be the very men who will be the main spokesmen in any council. They do not represent the people, they misrepresent the people. I have had a great deal of trouble from this agency class. So great was the trouble in the beginning of my work it was suggested that I should request to have the military called in, but I felt that the difficulty should be solved in some other way.

I moved away from the agency and went some 70 miles and camped among the Kamiah Indians, those who had been under the influence of Miss Sue McBeth. There I found men ready to hear about law and citizenship. I gathered them into the church and the meeting was opened with prayer and the law was read by my interpreter, a returned student from Chemawa training school. He was the one man on the reservation, white or Indian, who had read the law when I arrived; he had heard of it and had written to the Commissioner of Indian Affairs and had received a copy and had translated it to his family. This young man has worked steadily by me during the past three years. His life has been threatened again and again by agency Indians and by one who held the position of judge through the appointment of the agent.

In the council the law was read and explained and while there was some question on the part of those who clung to old customs, the reason of the people was touched. The first to take their allotments were these Christian men, of Kamiah, and it was in spite of the threatening messages brought by the police from the agency that they would suffer in their persons or their stock if they listened to the law. The work has been successfully carried on in the face of all opposition, the agency clique is dying rather hard and is not quite dead yet. The people, however, have been stirred to ambition, they have felt the life that comes from the idea of personal responsibility and personal ownership of property. Large tracts of land that had never been cultivated have been broken up and work is going on in the preparation of homes. The people have done a great deal considering their limited means, and the Government stands ready to render them every possible help. The question is one of administration, which is all right at this end of the line, but gets tangled as it goes over the mountains, to the Pacific slope. There is, however, a strong intention to do right at this end, and matters will get straightened out over the breadth of the continent by and bye.

The schools have been entirely changed in their character within the past few years; they are now good schools and well managed, and the children are eager to learn.

One day this fall, as I was breaking camp, I crossed a deep cañon to the upland over which ran a trail from one of the Indian settlements on the eastern part of the reservation to Fort Lapwai, where there is a large industrial school. I met a comely Indian woman on horseback, matronizing a group of twelve children that she was taking 80 miles to school. Each little thing was astride a pony, from the boy of five to the girl of fifteen. They had a pack horse or two carrying provisions. The matron and I stopped to chat, but soon they were off again, laughing and talking as their, gay-colored forms disappeared in a turn of the wood.

Afterwards I met two Indian men with a caravan of boys also on their way to school. During that day I ran across several other mounted parties of men and women taking boys and girls to school. The Nez Percés believe in sending their children to school.

The superintendent of the industrial school is an old and trusted friend, and he has introduced sociables, and these are the event of the school season. The band plays, the boys and girls wear their best clothes and march together. The parents and worthy young men and women are invited, and are allowed to join in the march; but it is very rare that any woman from the outside will march, since it is a requisite to wear citizen's dress, and it is hard for a woman to drop her blanket or shawl and leave her head uncovered. It was at one of these sociables that the wife of an elder in the church rose resplendent in a new red dress trimmed with green, tossed her shawl to one side, took the arm of a little boy and joined in the march. Her act caused a sensation throughout all Lapwai Valley.

Severalty arouses the individual from out the tribe. A man stands for his own value, and in accepting his land in severalty he also accepts the idea of citizenship. I always seek to have the Indians understand that the two go together and mean self-government. I explain to each allottee in what county his allotment is, and inform him concerning the county organization and what



will be the duties of a citizen, and also what taxes mean, and how the same law is over the white man and the Indian, giving to each protection of life and property. The manliness that is bred of these ideas I can not overstate. It is a great deal harder to govern people who think than people who do not think. Therefore allotment, since it starts the Indian thinking, makes the government of the tribe harder than under old conditions. The operation of this law tends to develop the power for self-government, and has in it the principle of growth. I am not so much concerned about the necessity for law on the reservation as I was before I had an opportunity to watch the result of the application of the severalty act. I am afraid of any increase of machinery for the government of the Indians.

I should regret the creation of any more places where men can be appointed to do this or that for the Indian. I think there is a great deal of danger in it. The severalty act throws off the shackles of the Indians; do not forge others for him. If the Indian comes under our own law, since that law is sufficient for us it is surely sufficient for him. Moreover, it is not good for a white man to think that there is a separate law for the Indian. As the severalty act makes the Indian a citizen of the United States, places him under the laws of the State or Territory in which he lives, subject to all the laws, civil and criminal, what would you have more? Can you give to him more than our Constitution gives to us? I think not.

I am more concerned, as I come East, with the great prominence which is given in all deliberations concerning the Indian to the Indian's property, to the forgetting of the right of the man himself. Much care is taken to prevent the Indian mispending a cent, that he loses all chance of making a bargain in any way. He may not derive benefit from his land in any way unless he works it personally. This excess of care works badly. After the Indian has had his sense of manliness, independence, and ownership of property awakened, it is not best to cast him back and say, "You shall not do so and so for yourself; we will send an agent to do it for you." I would rather the Indian should lose all he has and gain his own experience in the exercise of his manliness, and then if he fails, start from the beginning again and make his own fortune as the rest of us have had to do. I can not speak quietly of this matter, because I have seen so much mischief wrought by this excessive supervision. If there is anything that law can do for the Indian it should be to see that he has the rights of manhood when you have clothed him with manhood. Let him make mistakes. Give him a little more liberty and let him gain his own experience.

The work of the education of the children has been wonderfully accelerated. The progress is so rapid and is so well undertaken by the Government that it has required new channels for missionary effort. Just here I want to speak of the wisdom of the work of Miss Kate McBeth, for she has opened the way to a new departure in missionary work. She has specially devoted herself to home work among the Indian women. When she came to Lapwai I doubt if there was a woman who knew how to make raised bread—to preserve fruit or vegetables so that they could be used in the winter. They knew nothing of cutting and making garments, or the little appliances that tend to domestic comfort. To-day, among those who have come within touch of Miss McBeth there is not a woman but knows how to cut and make her own and her children's clothes, to crochet, embroider, and make them pretty: to make good bread; and hundreds of jars of fruits are preserved and vegetables are stored and cared for, so that the summer is not merely a time of garden feasting, but the garden is a blessing all the year round. More than that, she has books that have been sent through the kindness and interest of friends, and some that I have added to increase her library, and her cabin is a place where the young men and women who have been to school gather to read and talk. She has also a magic lantern, with which she entertains them. She lends it to the agency school, and it helps in the Christmas entertainment. She is aiming to bring school and home together, so that what the child learns at school will be put in practice in the home, to reach which it does not cross so wide a chasm. Her work is as beautiful as it is hopeful, and suggests the wide field which lies open for Christian workers throughout the country.

If I have any message to bring you from the field it is one of hope and cheer. You who have been so long interested in this people must be glad to know that your thought and your legislation have done so much. The severalty act is one of the great pieces of legislative work of our country and of our time.

Mr. LYON. After the Indians get their land do they desire instruction as to working it?

Miss FLETCHER. They manifest a desire to have a chance to work it, and they

are pleased to get new ideas. But almost all the Indians that I have seen did know how to do something.

Mr. LYON. Can they go on and manage it properly?

Miss FLETCHER. In some cases. They need better horses and plows to break up the land with. That is where the difficulty comes in. There are many practical things where instruction in farming would help them, but the instructor must be a man of brains, otherwise the Indian will know more than he does.

Mr. LYON. Would an intelligent farmer be of use to them?

Miss FLETCHER. An intelligent man can be of use almost anywhere.

Mr. LYON. You speak of improvement in education. Have you noticed as great improvement in industrial and agricultural matters?

Miss FLETCHER. My observation is limited. Returned students bring with them a great many admirable ideas concerning farming; and when I come to a family I can tell whether the children have been off the reservation by the appearance of things. As far as the farmers' work is concerned I think it would stand improvement.

Senator Dawes was invited speak.

Senator DAWES. If there is any place where a man finds encouragement for his work it is in such a place as this. When we hear of what is being accomplished, how this work for the Indian has spread, how its organizations have been developed, I think one who was here when it began feels as if there were compensation enough for all that has been disagreeable and hard. When I was told at my dinner table to-night that Prof. Painter had reported that the work of the Mission Indians was completed, and they had at last found homes and refuge, I forgot my dinner. My mind went back to the time when the petition signed by 32,000 names praying the United States to keep its treaties with these Indians was presented to the United States Senate by the Women's Association. It has taken ten or twelve years to accomplish this work. Then came the appropriation of \$20,000 to educate the Indians, in 1878, when the first appropriation of a dollar was ever taken out of the Treasury to educate an Indian. Then it was \$30,000, then \$40,000. At last it has come to more than \$2,000,000. And all this time the Congress of the United States has been led on by the enlightened action of this commission and those engaged in this work, to take the money out of the Treasury of the United States and put it into the hands of a Commissioner who had been able to appropriate every dollar of it in the way that will count most. His school houses, like light-houses on the coast, are all round the borders. He holds teachers institutes with the instructors that are employed in this great work. Then here are the women's associations, and the associations in Philadelphia and Boston, all with officers who spend so much time in advancing this cause. When I consider all these things I feel indeed as if something had been accomplished.

Every year I have played the rôle here and elsewhere of a faultfinder. I have got over that. I have come to believe that everybody has his own field to work in and it does not make any difference whether I agree with him or not. I have got a little field in which I can work and we need not interfere. I have my own notions about these courts that have been proposed, and I have tried to convince everyone that mine were right, but I have found out that no one agrees with me, and I have made up my mind that I do not care whether they do or not.

My friend, the Commissioner, knows what trouble we had in getting the appropriation bill through last winter, and it looks as if it were going to be still harder this year. It may be so. It is all well enough if it is so. It would not be good for anything if it were not so. These two millions that our friend expends so wisely and with such good results, if he had nothing to do but take it up with a scoop and use them just as much as he wanted to, it would ruin him and the whole work. It is only by the grace of hard work and hard fighting that we come to prize what we get. And he spends that \$2,000,000 to more effect and with better and greater results because he has to work night and day in season and out of season in order to get it, and to get up such a sentiment among the people who have to appropriate it that they do not dare do otherwise.

The thing that troubles me most is to get the Indian started on his allotment. I know there are some Indians who can support themselves on their allotments, but they are rare birds. Indians, as a general rule, do not like to work, and they do not know how to work. If you set an Indian on 160 acres of land and go off and leave him, the last end of the poor fellow is worse than the first end. Unless you can get him into a position to want to work and give him material to work with, and somebody to show him how to work, he can do nothing. Having done

that, if he does not take care of himself, it is because he does not belong to the survival of the fittest.

I have introduced a bill into Congress, some of the points of which I will give you. The Indian does not know what to do with 160 acres, or 80, or 40. Forty is just as good as 80 to him for a good many years. Suppose you could contrive to put a white man on 40 acres of his land on condition that he break up so many acres and cultivate them each year for a number of years. Or, if he pay further rent, that it should be spent on the other half in breaking it up. Then when the white man goes off the real estate is in a condition for cultivation.

President GATES. When will the white man go off?

Senator DAWES. That is one of the difficulties. There would be no difficulty if the Indian office was officered as now. But the mutability of human affairs stares me in the face, and I can not expect that the present Commissioner will stay there all his life. I have tried to put round the bill all the safeguards that I could, but if you all condemn it it will go into the waste basket. But I think that is the difficulty of the allottee as a whole. He must be prepared more than we realize. We do not comprehend the great change that comes over him in an instant after Miss Fletcher or some one else puts him on land in severalty. Unless he is something more than a blanket Indian when that is done for him you have only increased his difficulties, and he is a more troublesome Indian to take care of after he becomes such a citizen as that than he was before, because he ceases to belong to the tribe; he ceases to have any right on the reservation; he ceases to have any protection from the agent. The agent has no more right to touch him; he has no more right to furnish him with food and raiment than he has to furnish you. He goes forth alone and must carry his burden alone. He is as bad as Robinson Crusoe on his island, unless we realize that and get him started right. If we do that then let him survive if he can; if not, let him go to the wall. But do not let us vainly think we have done this work when we have simply set apart so many acres of land and put him down on them. Here is one field of work.

Then my friend, the chairman of the law committee, has another field. He has a job on his hands. I hope he will work it out to the satisfaction of those people who feel that it will accomplish great good. No one will stand in his way. Everyone will help all they can.

I congratulate you who have accomplished so much and I commend to you the broader field that opens up to you as you go forward in this work. New questions, new duties, new opportunities, and new rewards await you.

President GATES. I believe we are on the right track. The problem of education must underlie all work. If we can keep up the school system, within five years we shall have a large body of Indian men who know something about farming. Such workers as Miss Fletcher and Capt. Pratt come to us and say, "Make more of the manhood of the Indian and think less of his property." I remember hearing Capt. Pratt say, "His land is a curse to the Indian; if we give it to him let him do what he will with it. Let him run through it, and come out poor, stripped of all hope of land, and this experience may become his greatest blessing."

I think the fact that he and Miss Fletcher and others lay the emphasis on man's personality and the kind of training that comes through trying to walk alone, through tripping and falling, through learning how easily property may be lost, should be carefully considered. We believe that faithful work and steady care of his earnings will soon enable a man to hold property. Having firm faith in this principle, that we are trying to do in one generation for savage races, by Christian education, what it has taken many generations to do for our own race, I think we may be perfectly convinced that we are on the right road. The Senate may be able to devise just the law that shall show us how to get white settlers among red men. That must be done. They need the teaching that comes from such neighborly association with industrious whites.

I felt as though I ought to say little when this proposed law was read. But I must "clear my conscience." I have studied this subject very carefully, and I find myself in a strange position. I find myself appealed to by men who study this question by the *a priori* methods alone, with the statement, "You are a student of these subjects, and you know that legislation should be thus and so!" And I find that I do not answer to that kind of appeal. I do know that every system of law that has "had a hold" on a people, and has trained them, has grown up with the people, and that an attempt to force upon any people a code from outside that did not have regard to their present position and their past training has been a failure. I therefore feel the need of adapting legislation



not to the theory of what ought to be, but to the circumstances of the Indian. On the way to this conference I read the bill that has been presented here. I also read over much of the legislation for Indians of the last few years.

The laws that have been framed here, under the advice of the Department, and notably by the Senate, have in every phrase and in every clause that which suggests to those of us who understand the situation a definite warning, a special application, while the new law is "up in the air." I find that difference between them, as I read the older laws and this new one. I feel, therefore, extremely doubtful as to the wisdom of our attempting to set up a system of independent judges for the reservations only. Rather is my object to get the children out of the reservation among the white children. I wish there were a thousand children to be taken out to-day. Get the men upon the allotted land, and bring them under the laws of the States and the counties where they live. It seems to me that our wise friends at the center can devise some measure by which the proceeds of surplus lands can be taken to make good to the treasuries of the counties what they would receive from the taxation of the Indian lands (which are held by protected title) for roads and the support of courts. Possibly some other funds might be applied in this same way.

To get the Indians under State law is the end we desire. If we try to draft a bill for a new system of courts in the States we soon find ourselves checked by the Constitution of the United States. The Indians are not now in the Territories, the most of them. They are in reservations within the States. Further, the tendency of such legislation would be to perpetuate a special Indian system for an indefinite period of time. This would involve questionable results. At the same time I hope that this measure may be carefully considered, may appeal to members of Congress on its merits. If it is regarded as practicable by our legislators let it be passed and tried. I only express one man's doubt. But whatever we do let us hold fast to the necessity of getting the Indians as fast as possible under State laws. One-tenth of the Indians have received allotments. That is very encouraging. Now, let us seek to secure the appropriations needed his winter.

#### ADDRESS OF COMMISSIONER MORGAN.

The whole amount of appropriations for Indian education last year was \$2,291,000. The amount we have asked for this year will amount to a little over \$3,000,000. As to the necessity for that sum I do not need to argue here. I believe it is true that every dollar we have received has been well used, and that the schools are doing a better work even than we expected. I believe the educational work now in progress will accomplish the results we are asking, as firmly as I believe that Amherst College will prepare young men for the business and adornment of professional life, and I have no doubt about that.

As to the prospects of our getting this amount that is a question that I can not answer. Last year our appropriation came very near being shipwrecked. I do not believe, in all the work Senator Dawes has ever done—I wish he were not here to-night—

President GATES (interrupting). We will consider constructively that Senator Dawes is not here.

Commissioner MORGAN. I do not believe he has ever done a more magnificent thing than when he said, "Gentlemen, if you do what you propose to do I have nothing further to do." The Senate at once replied, "Then we won't do it; what do you want, sir?" and we got our appropriation. I do not think the Senator knew what a magnificent thing he did, and whether he would have had courage to do it if he had known! I tell you this appropriation must be worked for. We shall need all the help that we can get. No one else knows as well as I what it cost to get the last appropriation. I know the work done, and it was worth all that it cost. It will cost more work to get the present appropriation than the last, but I believe we shall get it.

I have had prepared a more elaborate analysis of the Indian appropriation bill than has ever before been presented. The appropriations for the Indian service for 1891-'92 amounted in round numbers to \$17,000,000. Out of that amount, \$8,898,756 were for the payment of lands purchased from the Indians. Fulfilling of treaties required the payment of \$3,668,564. I doubt whether any one would say we had a right to refuse to pay that. Then it requires for salaries, for carrying on this work, \$560,890. What these salaries are is plainly set forth. If anyone thinks we are paying too many salaries or too large, that is an open question. Information on this point can be furnished to anyone who wants to

know. So far as my own judgment goes we are paying less money than is paid in almost any other branch of the general service. Then we pay for incidentals \$471,237, and what these are is carefully set forth. For miscellaneous expenses we pay \$1,272,139. That includes \$606,000 gratuities given to Indians, an amount which will compare favorably with the alms appropriation of any State. It also includes \$100,000 for the friendly Sioux, whose property was destroyed in the last "unpleasantness;" for the Sisseton scouts \$126,000; and to the Sioux for ponies, \$200,000, which should have been paid long ago.

This summary has been made that the appropriation for education may stand out in all its fullness. We are asking for \$3,000,000 for education. I will ask anyone who wants to criticise the Indian bill to put his finger on any place where he thinks there ought to be a reduction, where the Government can wisely cut down a single dollar, and if there is such a place let him tell us.

Now we ask for \$3,000,000 for education. Can it be justified? If this expenditure of \$3,000,000 can not be justified, then we ought not to have it; if it can be, I think we shall get it. I think Mr. Thornton's statement that the whales and walruscs being taken from the people of Alaska imposes upon us a moral obligation to send them the reindeer is correct. We occupy what they once occupied. We have destroyed the buffalo and we have taken from them the great salmon fisheries, and I think as a people we owe it to them as a debt to educate their children so that they can earn their own living as we must earn ours.

Every consideration of economy is in favor of this appropriation. It is cheaper to educate men and to raise them to self-support than to raise another generation of savages and then fight them. There is a question of political economy here. It is cheaper to educate them, that they may become producers and bring back to the national wealth more than the nation expends in educating them.

On the ground simply of sentiment, if you will, this money should be given. Four hundred years ago Columbus discovered America. It was then occupied by these people, and if they had been let alone on this continent, with all its vast resources for four hundred years, I believe they would have developed upon this soil a civilization of their own. We have made it impossible for them to do that because we have driven them away ruthlessly, as we did the Cherokees from Georgia. We have driven them from one place to another and have made their own civilization impossible, and have insisted that they take ours. We are to celebrate next year the coming of Columbus. We are to gather in Chicago people from all parts of the world, that they may see our greatness. We shall dilate before them upon our art, our science, our philosophy, everything that marks our greatness. I shall have there one of our Indian industrial schools. We shall point to that as a representative of the magnificent work that this great people is doing for the remnant of the Indians! Out of the abundance of our harvests, out of the enormous accumulations of our capital that has been produced out of the soil that belonged to the Indian, out of the abundance that has come to us from their heritage, we are spending a paltry sum that the remnants of these Indians may be lifted on to a plane of higher civilization! I would justify this appropriation on the ground of national sentiment, that it is a humane thing to do, a generous thing to do.

I believe that we can justify it on the ground that we are a Christian people, extending a helping hand to the Indians, because they are our fellowmen, and from the impulse that Christ has put within us. I believe we can do it on the ground of furnishing to the world a magnificent illustration of what our institutions will accomplish. If we can take these schools of learning on which we concentrate our civilization, where English is taught, where our code of morals is taught, where unsectarian Christianity is taught, if we can make our schools, as they are to-day, foci where our concentrated American institutions and life can be felt, if our institutions will take these people and lift them up and make of them intelligent, self-reliant, independent, aggressive American citizens, then it is well worth while to do that. Because, if these institutions are working that kind of material over into good American citizens, there is nothing left that we need fear to attempt. Let come the floods from all Europe; only give us time and we will do with them what we have done with the Indians. If we have not organization enough, if we have not persistence enough to bring these ideas to bear on the Congress of the United States so as to secure the appropriation we need, then the question will be, not can the Indian be civilized, but have we lost our power? I do not think we have lost it. I think we will get the money.

The business committee reported recommending the adoption of the following resolution, offered by Dr. Jackson, and it was adopted:

*Resolved*, That a committee be appointed by the chair to confer with the Presi-

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dent and other Government authorities with reference to the better protection of the native population of Alaska from intemperance and other evils.

*Resolved*, That the same committee shall be directed to coöperate in the effort to secure the necessary legislation for the introduction into Alaska of the domesticated reindeer of Siberia.

The following committee was appointed :

Dr. Sheldon Jackson, Gen. E. Whittlesey, Prof. C. C. Painter, Miss Anna L. Dawes, Miss Alice C. Fletcher.

The following platform was then presented and unanimously adopted :

### PLATFORM.

The conference feels and regrets the absence, because of sickness, of two men who have from year to year been to it wisdom and inspiration, and it expresses the hope that Gens. Whittlesey and Armstrong may soon be restored to health. We congratulate the country on the marked progress which is being made from year to year in solving the "Indian problem." The solution becomes clearer and easier in proportion as there is a growing appreciation of the fact that there is no insuperable difficulty in anything abnormal in the Indian himself, and that he will show himself fully a man if we secure to him simply the conditions essential to the man as such. This has been recognized by Congress in the increasing appropriations made for his education; by the Bureau in its intelligent grasp of the problems with which it has to deal, and by the religious organizations of the country in their enlarged plans and increased contributions for his elevation.

The conference expresses its gratification and hereby extends its thanks to President Harrison and Secretary Noble for having so classified the Indian service that hereafter all physicians, superintendents of schools, assistant superintendents, teachers, and matrons will be appointed upon certification from the Civil Service Commission, and we express the warmest hope that at an early day the entire Indian service may be thus reformed.

We advocate, as heretofore, the most liberal policy in the education of the Indians, believing that the sooner the whole Indian population receive a sound and thorough education the sooner the Government will be relieved of the heavy special expenditures on their account. We therefore believe that economy as well as every other consideration should animate the Fifty-second Congress to make a further increase in the appropriations for the purpose of education; we also believe that the privileges of such Government schools as those at Hampton and Carlisle should extend to the Indians in the State of New York as to all other Indians, until the Indian problem is solved.

We continue to feel a concern on account of the inaccessibility of courts of law on the reservations, and we are gratified to find that the subject has been taken up earnestly in Congress, and that both the Secretary of the Interior and the Commissioner of Indian Affairs advocate action to that end. We favor such measures having this object in view, as may be practicable, in the opinion of those who best understand the needs of these Indians and the nature of our judiciary system.

The debauchery of the Alaska Indians arising from the illegal introduction and use of the worst kind of intoxicants has shocked the moral sense of the community; and we confidently look to the authorities for such action as will save these tribes from the sad demoralization which now prevails among them.

In view of the almost starving condition of many of the natives of Alaska, caused by the destruction of the sea animals by the whalers and hunters and the absence of any other source of food supply, and in view of the fact that the experiments of the past season have proven that Siberian domesticated reindeer can be successfully introduced into Alaska, we respectfully urge upon Congress the wisdom and prudence of an adequate appropriation for the purchase and transportation to Alaska of reindeer from Siberia.

The continued interest in these conferences from year to year, manifesting as it does the wide interest felt by the good people of the country at large, gives new zest and hope to those who are laboring to settle the question of Indian civilization.

Adjourned at 11 p. m.



# REPORT OF THE BOARD OF INDIAN COMMISSIONERS. 155

*Approximate number of allotments made to Indians on the various reservations under the provisions of the general allotment act, up to the present date.*

Tribe.	No. of allotments.	Remarks.
Sisseton and Wapeton, Lake Traverse, S. Dak.	1,724	1,341 patented. Schedule of additional allotments made under agreement of Dec. 12, 1889, under examination.
Sioux, Yankton Agency, S. Dak.	1,445	1,445 patented. Work of making additional allotments under act of Feb. 28, 1891, now in progress in the field.
Eastern Shawnees, Indian Territory	82	72 patented. Schedule of revised allotments under act of Feb. 28, 1891, awaiting action.
Senecas, Indian Territory	296	Schedule awaiting action.
Wyandottes, Indian Territory	241	Under examination.
Chippewas, Fond du Lac, Minn.	505	These allotments have not been approved for the reason that the lands are mainly valuable for timber, and the law does not contemplate the allotment of such lands in severalty.
Crows, Montana	744	Made in the field. Schedules not examined.
Winnebagoes, Nebraska	952	Schedule reported to Secretary Nov. 2, 1889.
Siletz Agency, Oregon	110	Work in progress in the field.
Grande Ronde Agency, Oregon	269	269 patented.
Warm Springs Agency, Oregon	302	Work suspended on account of dispute as to boundary of reservation.
Papagoes, Arizona	291	Schedule approved.
Oneidas, Wisconsin	1,501	Do.
Sac and Fox, Kansas	76	Schedule awaiting action.
Modocs, Indian Territory	68	68 patented.
Ottawas, Indian Territory	156	Awaiting action.
Devils Lake Agency, N. Dak.	1,100	Completed in the field, but not reported here, owing to death of allotting agent.
Nez Percés, Idaho	1,300	Work nearly completed in the field; schedule not received here.
Jicarilla Apaches, New Mexico	846	Awaiting action.
Tonkawas, Oklahoma	68	Do.
Poncas, Pawnees, Otoes	375	Work in progress in the field.
Prairie Band of Pottawatomies of Kansas	105	Do.
Kickapoos in Kansas	33	Do.

## *Allotments under special acts of Congress and agreements ratified by Congress.*

Tribe.	Act.	No. of allotments.	Remarks.
Peorias, Indian Territory	25 Stats., 1013	155	Patented.
Miamis, Indian Territory	do	65	Do.
Iowas, Oklahoma	26 Stats., 749	109	Do.
Sac and Fox, Oklahoma	do	548	Do.
Absentee Shawnee, Oklahoma	26 Stats., 989	563	Approved.
Citizen Pottawatomies, Oklahoma	do	1,498	Approved.*
Cheyenne and Arapahoes, Oklahoma	do	1,800	Awaiting action.
Umatilla Agency, Oregon	23 Stats., 341	337	Work progressing in the field.
Poncas, Nebraska	25 Stats., 888	167	Patented.
Crow Creek Agency, S. Dak.	do	556	Work progressing in the field.

\* 1,368 allotments under the act of 1887, as provided in the agreement, and 135 allotments under the act of May 23, 1872.

Allotments to homeless Indians on the public domain outside of any Indian reservation (transmitted to Department for approval May 8, 1890)	164
Additional allotments under same section and act (awaiting action)	332
Applications received for allotments under same section and act (awaiting action)	205
Under section 13 of the Sioux act, allotments have been made within the ceded Sioux lands and reported to this office (awaiting action)	431

## REMARKS.

From the foregoing it will be seen that the total number of allotments made to date within the several reservations is 18,387; total number of these allotments that have been patented, 4,239; and total number of allotments outside of Indian reservations, 1,132.

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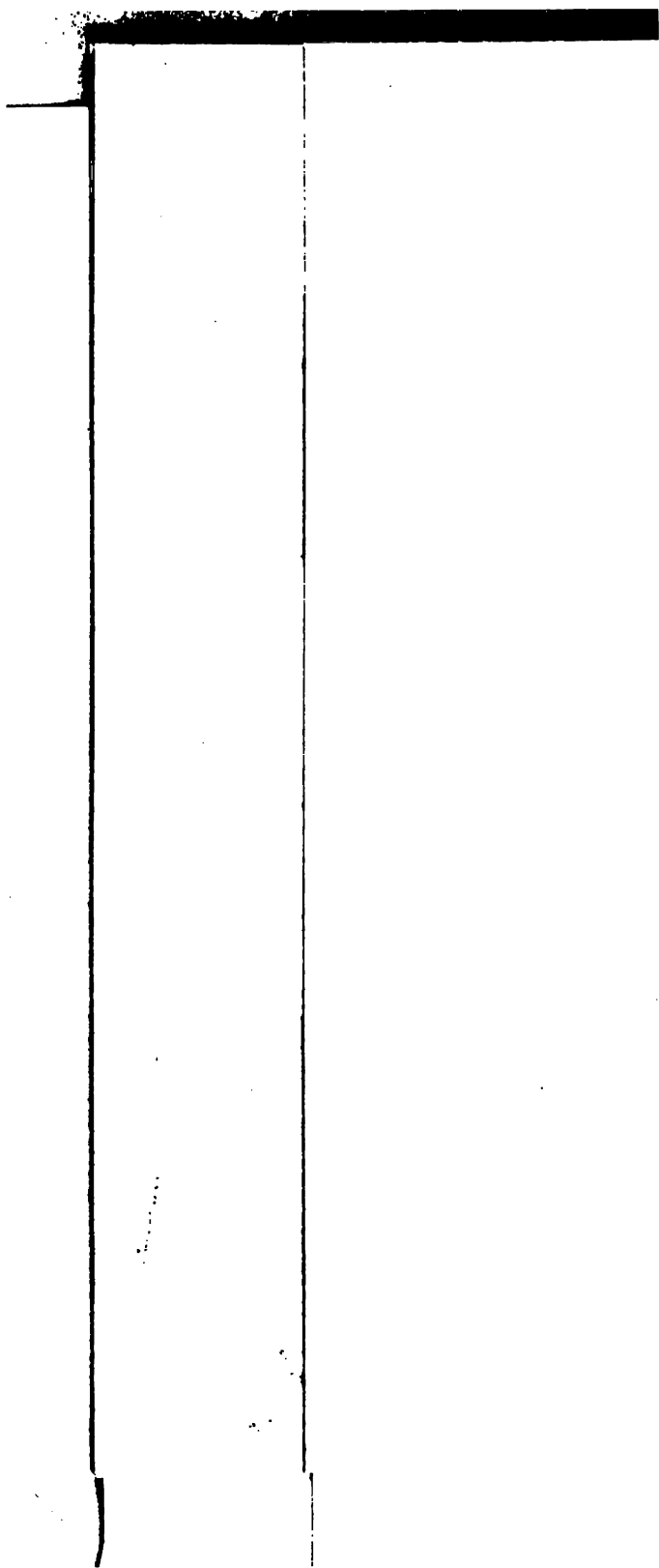
It is interesting to know, then, that no less than one-tenth of all the reservation Indians in the United States, men, women, and children (exclusive of the five civilized tribes), have been given lands in severalty, and that upward of 1,000 homeless or nonreservation Indians have taken allotments upon the public domain.

Surveys have been made for allotments on the Hoopa Valley Reservation in California and on the Moqui Reservation in Arizona, and have been ordered on the Pine Ridge and Rosebud Sioux Reservations in South Dakota.

Respectfully submitted.

C. F. LARRABEE,  
*Chief of Division.*

INDIAN OFFICE, *January 7, 1892.*





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**LIST OF OFFICERS CONNECTED WITH THE UNITED STATES INDIAN SERVICE, INCLUDING AGENTS, INSPECTORS, SPECIAL AGENTS, AND INDIAN SCHOOL SUPERINTENDENTS; ALSO ADDRESSES OF MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS.**

[Corrected to February, 1892.]

T. J. MORGAN, Commissioner.....1102 Thirteenth street, NW.  
R. V. BELT, Assistant Commissioner.....1314 Tenth street, NW.

**CHIEFS OF DIVISIONS.**

*Finance*—EDMUND S. WOOG.....400 Maple avenue, Le Droit Park.  
*Accounts*—SAMUEL M. YEATMAN.....511 Third street, NW.  
*Land*—CHAS. F. LARRABEE.....1152 Seventeenth street, NW.  
*Education*—WALTER O. CARTWRIGHT.....1006 North Carolina avenue, SE.  
*Files*—GEORGE H. HOLTZMAN.....905 Tenth street, NW.  
*Depredations*—WILLIAM C. SHELLEY.....247 Elm street, Le Droit Park.  
*Miscellaneous*—M. S. COOK, Stenographer, in charge, 920 Rhode Island avenue, NW.

**SUPERINTENDENT OF INDIAN SCHOOLS.**

DR. DANIEL DORCHESTER.....of Boston, Mass.

**SPECIAL AGENTS.**

GEORGE P. LITCHFIELD.....of Salem, Oregon.  
JAMES H. COOPER.....of Winfield, Kans.  
ELISHA B. REYNOLDS.....of Hagerstown, Ind.  
JAS. A. LEONARD.....of Youngstown, Ohio.  
CHARLES H. THOMPSON.....of Chicago, Ill.

**INSPECTORS.**

WILLIAM W. JUNKIN.....of Fairfield, Iowa.  
JAMES H. CISNEY.....of Warsaw, Ind.  
ARTHUR M. TINKER.....of North Adams, Mass.  
BENJAMIN H. MILLER.....of Sandy Spring, Md.  
ROBERT S. GARDNER.....of Clarksburg, W. Va.

*List of Indian agencies and agents, with post-office and telegraphic addresses, etc.*

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.	Date of original appointment.	Date of present commission.	Whence appointed.
Blackfeet.....	Montana.....	George Steel.....	Piegan P. O., Choteau Co., Mont.	Blackfoot Station, Deer Lodge Co., Mont.	Aug. 13, 1890	Aug. 13, 1890	Great Falls, Mont.
Cheyenne River.....	S. Dakota.....	Elisha B. Reynolds, special agent in charge.	Forest City, S. Dak.	Gettysburg, S. Dak.			
Cheyenne and Arapaho.	Oklahoma.....	Chas. F. Ashley.....	Darlington, Okla.	Fort Reno, Okla.	Apr. 1, 1899	Apr. 1, 1899	Chatham, N. Y.
Colorado River.....	Arizona.....	Geo. A. Allen.....	Parker, Yuma Co., Ariz.	Yuma, Ariz.	Feb. 4, 1890	Feb. 4, 1890	Globe, Ariz.
Colville.....	Washington.....	Hal J. Cole.....	Fort Spokane, Wash.	Fort Spokane, Wash.	May 27, 1899	Jan. 20, 1890	Spokane Falls, Wash.
Crow Creek and lower Brulé.....	S. Dakota.....	Andrew P. Dixon.....	Crow Creek, Buffalo Co., S. Dak.	Crow Creek, S. Dak.	Aug. 4, 1890	Aug. 4, 1890	Canton, S. Dak.
Crow.....	Montana.....	M. P. Wyman.....	Crow Agency, Mont.	Fort Custer, Mont.	Apr. 13, 1899	Feb. 4, 1890	Miles City, Mont.
Devils Lake.....	N. Dakota.....	John H. Waugh.....	Fort Totten, Benson Co., N. Dak.	Oberon, Benson Co., N. Dak.	May 24, 1890	May 24, 1890	Jamestown, N. Dak.
Eastern Cherokee Flathead.....	N. Carolina.....	James Blythe.....	Cherokee, Swain Co., N. C.	Bryson City, N. C.	May 18, 1899	Jan. 20, 1890	Cherokee, N. C.
Fort Berthold.....	Montana.....	Peter Ronan.....	Joeke, Missoula Co., Mont.	Arlee, Mont.	Apr. 12, 1877	May 5, 1890	St. Ignace, Mont.
Fort Belknap.....	N. Dakota.....	Jno. S. Murphy.....	Fort Berthold, Garfield Co., N. Dak.	Bismarck, N. Dak.	Oct. 7, 1899	Jan. 22, 1890	Lisbon, N. Dak.
Fort Hall.....	Montana.....	Archer O. Simons.....	Harlem, Choteau Co., Mont.	Harlem Station, Great Northern R.R.	July 1, 1899	Feb. 4, 1890	Helena, Mont.
Fort Peck.....	Idaho.....	Stanton G. Fisher.....	Ross Fork, Bingham Co., Idaho	Pocatello, Idaho	June 17, 1899	Jan. 22, 1890	Ross Fork, Idaho.
Grande Ronde.....	Montana.....	C. R. A. Scooby.....	Poplar Creek, Mont.	Poplar Station, Mont.	Apr. 1, 1899	Apr. 1, 1899	Bidgely, Mont.
Green Bay.....	Oregon.....	Edward F. Lamson.....	Grande Ronde, Polk Co., Oregon.	Sherridan, Yamhill Co., Oregon.	Nov. 20, 1890	Dec. 12, 1890	Yam Hill Co., Oregon
Hoop Valley.....	Wisconsin.....	Chas. S. Kelsey.....	Keshena, Shawano Co., Wis.	Shawano, Wis.	Apr. 15, 1890	Apr. 15, 1890	Montello, Wis.
Kiowa.....	California.....	Isaac A. Beers.....	Hoop Valley, Cal.	Arcata, Cal.	Oct. 1, 1890	Oct. 1, 1890	Arcata, Cal.
Klamath.....	Oklahoma.....	George D. Day.....	Anadarko, Okla.	Anadarko, Okla., via El Reno.	Nov. 3, 1891	Nov. 3, 1891	Glenwood, Md.
Lemhi.....	Oregon.....	D. W. Matthews.....	Klamath Agency, Klamath Co., Oregon.	Linkville, Klamath Co., Oregon.	Oct. 14, 1890	Dec. 12, 1890	Salem, Oregon.
Lea.....	Idaho.....	Egbert Nasholds.....	Lemhi Agency, Lemhi Co., Idaho.	Red Rock, Mont.	Feb. 4, 1890	Feb. 4, 1890	Salmon City, Idaho.
La Pointe.....	Wisconsin.....	M. A. Leahy.....	Ashland, Wis.	Ashland, Wis.	May 6, 1899	Jan. 20, 1890	Wausau, Wis.
Mescalero.....	New Mexico.....	H. Rhodes.....	Mescalero, Dona Ana Co., N. Mex.	Fort Stanton, N. Mex., via Carthage.	Oct. 18, 1890	Dec. 12, 1890	Engle, N. Mex.
Mission Tule River (consolidated).	California.....	Horatio N. Rust.....	Colton, Cal.	Colton, Cal.	June 17, 1899	Jan. 22, 1890	South Pasadena, Cal.
Navajo.....	New Mexico.....	D. L. Shipley.....	Fort Defiance, Ariz., via Gallup, N. Mex.	Gallup, N. Mex.	Oct. 4, 1890	Oct. 4, 1890	Herdon, Iowa.
Neah Bay.....	Washington.....	J. P. McGinn.....	Neah Bay, Clallam Co., Wash.	Neah Bay, Wash.	July 18, 1899	Jan. 20, 1890	La Conner, Wash.



# REPORT OF THE BOARD OF INDIAN COMMISSIONERS. 159

Nevada	C. C. Warner	Wadsworth, Washoe Co., Nev.	Wadsworth, Nev.	Oct. 14, 1890	Dec. 12, 1890	Reno, Nev.
New York	A. W. Ferrin	Salamanca, N. Y.	Salamanca, N. Y.	Feb. 25, 1891	Feb. 25, 1891	Salamanca, N. Y.
Nez Percés	Warren D. Robbins	Nes Percés Agency, Idaho, via Lewiston, Idaho, Wash.	Lewiston, Idaho, Wash.	Sept. 11, 1889	Feb. 4, 1890	Moscow, Idaho.
Omaha and Winnebago	Robert H. Ashley	Winnebago, Thurston Co., Nebr.	Dakota City, Nebr.	Aug. 3, 1889	Jan. 22, 1890	Decatur, Nebr.
Oaage	Laban J. Miles	Pawhuska, Okla.	Elgin, Chautauqua Co., Kans.	Apr. 18, 1889	Jan. 22, 1890	West Branch, Iowa.
Pima	Cornelius W. Crouse	Sacaton, Pinal Co., Ariz.	Casa Grande, Ariz.	Aug. 3, 1889	Jan. 20, 1890	Knightsville, Ind.
Pine Ridge	Capt. George Le Roy Brown, U. S. A.	Pine Ridge Agency, Shannon Co., S. Dak.	Pine Ridge Agency, via Rushville, Nebr.	Assumed charge	Dec. 1, 1891	
Ponca, Pawnee, Otoe and Oakland	David J. M. Wood	Ponca, Okla.	Ponca, Okla.	July 18, 1889	Feb. 4, 1890	Pawnee, Ind. Ter.
Pottawatomie and Great Nemaha	Joseph A. Scott	Hoyt, Jackson Co., Kans.	Hoyt, Jackson Co., Kans.	July 1, 1891	July 1, 1891	Holton, Kans.
Puyallup (consolidated)	John H. Robertson	Santa Fé, N. Mex.	Santa Fé, N. Mex.	June 30, 1891	June 30, 1891	Santa Fé, N. Mex.
Quapaw	Edwin Eells	Tacoma, Wash.	Tacoma, Wash.	Apr. 17, 1871	Sept. 18, 1888	Tacoma, Wash.
Round Valley	Thomas J. Moore	Seneca, Newton Co., Mo.	Seneca, Newton Co., Mo.	Aug. 3, 1889	Jan. 20, 1890	Neosho, Mo.
Rosebud	Theo. F. Willsey	Covelo, Mendocino Co., Cal.	Cahlo, Mendocino Co., Cal.	Mar. 8, 1890	Mar. 8, 1890	Willow, Cal.
San Carlos	J. George Wright	Rosebud Agency, S. Dak.	Rosebud Agency, S. Dak., via Valentine, Nebr.	June 28, 1889	Feb. 28, 1890	South Dakota.
Southern Ute	Capt. Lewis Johnson	San Carlos Agency, Ariz.	San Carlos Agency, via Wilcox, Ariz.	(*)	Nov. 25, 1891	
Sisseton	U. S. A. Bartholomew	Ignacio, La Plata Co., Colo.	Ignacio, Colo.	July 1, 1889	Jan. 22, 1890	Breckenridge, Colo.
Standing Rock	Wm. McKusick	Sisseton Agency, Roberts Co., S. Dak.	Brown's Valley, Minn.	June 17, 1889	Feb. 28, 1890	Wilmot, S. Dak.
Sac and Fox	James McLaughlin	Standing Rock Agency, Fort Yates, N. Dak.	Fort Yates, N. Dak.	June 10, 1876	Apr. 20, 1890	Fort Totten, N. Dak.
Sac and Fox	Sam'l L. Patrick	Sac and Fox Agency, Oklahoma.	Sac and Fox Agency, via Sapulpa, Okla.	June 17, 1889	Jan. 22, 1890	Ottawa, Kans.
Santee	Wallace P. Lesser	Tama, Tama Co., Iowa.	Tama, Iowa	May 16, 1890	May 16, 1890	Tama, Iowa.
Siletz	James E. Helms	Santee Agency, Knox Co., Nebr.	Springfield, S. Dak.	May 18, 1890	May 18, 1890	Burchard, Nebr.
Shoshone	T. J. Buford	Siletz, Benton Co., Oregon.	Yaquina City, Benton Co., Oregon.	July 18, 1889	Jan. 20, 1890	Yaquina, Oregon
Tongue River	John Foshier	Shoshone Agency, Fremont Co., Wyo.	Fort Washakie, Wyo.	May 18, 1889	Feb. 4, 1890	Lander, Wyo.
Tulalip	John Tully	Lane Deer, Custer Co., Mont.	Rosebud, Mont.	Aug. 13, 1890	Aug. 13, 1890	Miles City, Mont.
Umatilla	C. C. Thornton	Tulalip, Snohomish Co., Wash.	Seattle, King Co., Wash.	Oct. 21, 1890	Dec. 12, 1890	Snohomish, Wash.
Union	John W. Crawford	Pendleton, Umatilla Co., Ore.	Pendleton, Oregon	June 30, 1891	June 30, 1891	Salem, Oregon.
Uintah and Ouray	Leo E. Bennett	Muskogee, Ind. Ter.	Muskogee, Ind. Ter.	Jan. 9, 1889	Jan. 22, 1890	Muskogee, Ind. Ter.
White Earth	Robert Waugh	White Rocks, Uintah Co., Utah.	Price, Utah.	Apr. 2, 1890	Apr. 2, 1890	Mount Pleasant, Iowa.
	B. P. Shuler	White Earth, Becker Co., Minn.	Detroit, Becker Co., Minn.	Apr. 26, 1889	Jan. 20, 1890	Minneapolis, Minn.

\* Assumed charge.

*List of Indian agencies and agents, with post-office and telegraphic addresses, etc.—Continued.*

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.	Date of original appointment.	Date of present commission.	Whence appointed.
Western Shoshone.....	Nevada.....	Wm. I. Plumb.....	White Rock, Elko Co., Nev...	Tuscarora, Elko Co., Nev.	July 1, 1889	Jan. 20, 1890	Tuscarora, Nev.
Warm Springs. ....	Oregon .....	James C. Luckey ....	Warm Springs, Crook Co., Oregon.	The Dalles, Oregon....	May 20, 1889	Jan. 22, 1890	Prineville, Oregon.
Yakama .....	Washington	Jay Lynch.....	Fort Simcoe, Yakima Co., Wash.	North Yakima, Wash.	Mar. 6, 1891	Mar. 6, 1891	—, Wash.
Yankton.....	S. Dakota....	Everett W. Foster...	Greenwood, S. Dak .....	Springfield, S. Dak....	Feb. 4, 1890	Apr. 1, 1890	Frankfort, S. Dak.

*List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses, etc.*

	School and location.	Superintendent.	Post-office address.	Telegraphic address.	Date of opening.	Assumed charge.	Whence appointed.
1	Carlisle, Pa.	R. H. Pratt, Capt. U. S. A.	Carlisle, Pa.	Carlisle, Pa.	1879	Nov. 1, 1879	
2	Salem, Oregon	G. M. Irwin	Chemawa, Marion Co., Oregon	Salem, Oregon, via Corvallis	1880	Aug. 5, 1880	Union, Oregon.
3	Chilocco, Chilocco, Okla.	B. S. Coppock	Chilocco, Okla., via Arkansas City, Kans.	Chilocco, Okla., via Arkansas City, Kans.	1884	Dec. 1, 1880	Beloit, Ohio.
4	Genoa, Genoa, Nebr.	W. B. Backus	Genoa, Nebr.	Genoa, Nebr.	1884	Apr. 1, 1880	Columbus, Nebr.
5	Haskell Institute, Lawrence, Kans.	C. F. Meserve	Lawrence, Kans.	Lawrence, Kans.	1884	Oct. 1, 1880	No. Abington, Mass.
6	Fort Stevenson, Fort Stevenson, N. Dak.	Clark A. Burton	Fort Stevenson, N. Dak.	Bismarck, N. Dak.	1885	June 1, 1891	Arvilla, N. Dak.
7	Albuquerque, Albuquerque, N. Mex.	W. B. Cresager	Albuquerque, N. Mex.	Albuquerque, N. Mex.	1886	May 25, 1880	Terre Haute, Ind.
8	Fort Yuma, Fort Yuma, Cal.	Mary O'Neil	Yuma, Ariz.	Yuma, Ariz.	*1886	May 1, 1886	St. Louis, Mo.
9	Grand Junction, Grand Junction, Colo.	T. G. Lemmon	Grand Junction, Colo.	Grand Junction, Colo.	1886	June 18, 1891	—, Ariz.
10	Keams Cañon, Keams Cañon, Ariz.	Ralph P. Collins	Keams Cañon, Apache Co., Ariz.	Holbrook, Ariz.	1887	July 1, 1891	Trinidad, Colo.
11	Fort Hall, Fort Hall, Idaho	John Y. Williams	Blackfoot, Idaho	Blackfoot, Idaho	*1889	Sept. 9, 1889	Clarkson, Ohio.
12	Fort Lapwai, Fort Lapwai, Idaho	Ed. McConville	Fort Lapwai, via Lewiston, Idaho	Walla Walla, Wash.	*1889	Oct. 1, 1890	Lewiston, Idaho.
13	Carlson, Carlson, Nev.	W. D. C. Gibson	Carlson, Nev.	Carlson, Nev.	1890	May 15, 1890	Wadsworth, Nev.
14	Fort Mojave, Fort Mojave, Ariz.	S. M. McGowan	Fort Mojave, Ariz.	Fort Mojave, Ariz., via Needles, Cal.	1890	June 13, 1890	Peoria, Ill.
15	Fort Totten, Fort Totten, N. Dak.	W. F. Canfield	Fort Totten, Benson Co., N. Dak.	Fort Totten, Benson Co., N. Dak., via Oberon.	1890	June 13, 1890	Oakes, N. Dak.
16	Pawnee, Pawnee, Okla.	T. W. Conway	Pawnee Agency, Okla.	Pawnee Agency, via Ponca, Okla.	*1890	Nov. 10, 1890	Independence, Kans.
17	Santa Fé, Santa Fé, N. Mex.	Samuel M. Cart.	Santa Fé, N. Mex.	Santa Fé, N. Mex.	1890	Apr. 12, 1890	Indianola, Iowa.
18	Phoenix, Phoenix, Ariz.	Wellington Rich.	Phoenix, Ariz.	Phoenix, Ariz.	1891	Aug. 12, 1890	Lincoln, Nebr.
19	Pierre, Pierre, S. Dak.	Crosby G. Davis	Pierre, S. Dak.	Pierre, S. Dak.	1891	Feb. 10, 1890	Pierre, S. Dak.

\* Date when bonded.



*Members of the Board of Indian Commissioners, with their post-office addresses.*

MERRILL E. GATES, Chairman, Amherst, Mass.  
 E. WHITTLESEY, Secretary, 1429 New York avenue, Washington, D. C.  
 ALBERT K. SMILEY, Mohonk Lake, New York.  
 WM. McMICHAEL, 15 Broad street, New York City.  
 WM. H. LYON, 170 New York avenue, Brooklyn, N. Y.  
 JOSEPH T. JACOBS, Ann Arbor, Mich.  
 WILLIAM D. WALKER, Fargo, N. Dak.  
 PHILIP C. GARRETT, Philadelphia, Pa.  
 DARWIN R. JAMES, 226 Gates avenue, Brooklyn, N. Y.  
 ELBERT B. MONROE, Southport, Conn.

*Secretaries of missionary societies engaged in educational work among Indians.*

Baptist Home Missionary Society: Rev. H. L. Morehouse, D. D., Temple Court, Beekman street, New York.  
 Baptist (Southern): Rev. I. T. Tichenor, D. D., Nashville, Tenn.  
 Catholic (Roman). Bureau of Indian Missions: Rev. Jos. A. Stephan, 1315 F street NW., Washington, D. C.  
 Congregational, American Missionary Association: Rev. M. E. Strieby, D. D., Bible House, New York.  
 Episcopal Church Mission: Rev. W. G. Langford, D. D., Bible House, New York.  
 Friends' Yearly Meeting: Levi K. Brown, Goshen, Lancaster County, Pa.  
 Friends, Orthodox: Dr. James E. Rhoads, Bryn Mawr, Pa.  
 Methodist Missionary Society: Rev. C. C. McCabe, 150 Fifth avenue, New York.  
 Methodist (Southern): Rev. I. G. John, Nashville, Tenn.  
 Mennonite Missions: Rev. A. B. Shelly, Milford Square, Pa.  
 Moravian: J. Taylor Hamilton, Bethlehem, Pa.  
 Presbyterian Foreign Missionary Society: Rev. F. F. Ellinwood, D. D., 53 Fifth avenue, New York.  
 Presbyterian Home Mission Society: Rev. Henry Kendall, D. D., 53 Fifth avenue, New York.  
 Presbyterian (Southern) Home Mission Board: Rev. J. N. Craig, D. D., Atlanta, Ga.  
 Unitarian Association: Rev. Francis Tiffany, 25 Beacon street, Boston, Mass.

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